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THE WORKS

OF

WILLIAM SMITH, D. D.

LATE PROVOST

OF

THE COLLEGE AND ACADEMY

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LETTER

ON

THE OFFICE AND DUTY

OF

PROTESTANT MINISTERS,

AND THE

RIGHT OF EXERCISING THEIR

PULPIT LIBERTY;

IN THE HANDLING AND TREATING OF CIVIL, AS WELL AS RELIGIOUS, AFFAIRS....AND MORE ESPECIALLY IN TIMES OF PUBLIC DANGER, AND CALAMITY.*

MY DEAR SIR,

I HAVE carefully read the sermon that came enclosed to me in yours of the fifteenth instant; and cannot but think the subject well chosen, and highly seasonable. The thoughts you have chiefly dwelt on, are truly interesting; and their frequent intrusion shews a mind more deeply impressed with its sub-

* This letter was written on Braddock's defeat, in answer to one from the Reverend Thomas Barton, then exercising his ministerial office in the frontier counties of York and Cumberland, Pennsylvania, as missionary to "the venerable society in London, for propagating the gospel in foreign parts."....The author intends both this letter, and the address to the colonies, which follows it, "On the opening of the campaign, 1758," as a kind of preface to the following Sermons on Special Public Occasions, and an apology, where it may be necessary, for the manner or expression, in any particular parts of them

ject, than attentive to external niceties and method. But, for this very reason, perhaps, the sermon may be more generally useful to such readers as want to have the same truths set in various points of view; so that I have been very sparing in my proposed alterations of method. Some transpositions and abridgments I have, however, offered to your consideration, agreeably to the confidence you are pleased to repose in me.

There is, if we could hit upon it in composition, a certain incommunicable art of making one part rise gracefully out of another; which, although it is to be seen by a critic only, will yet be felt and tasted by all. To please in this respect is well worth our warmest endeavours. We are debtors alike to the wise, and the unwise; the learned Greek, and the foolish Barbarian. None but a few choicer spirits, have sense and goodness enough, to be captivated by the naked charm of Religion. Vulgar souls need to be roused from the lethargy of low desire, and to have their love of God and goodness, excited and enflamed. Hence, Religion must be taught, as it were, to breathe and to move before them, in all the grace and majesty of her most winning and attractive form.

We shall, therefore, err greatly, if we flatter ourselves that it will cost us less labour to preach or write to the ignorant, than to the intelligent. To please and profit the latter, requires sense only. To please and profit the former, requires sense and art both.

I am obliged to you for your kind expressions towards me. An intercourse of compliment would ill suit the seriousness of our characters; and, in re-

gard to any small services I have been able to render you, I am more than repaid in observing that I have, in some measure, been instrumental in supplying our poor back-settlers, with a minister of the blessed gospel; who, in this day of our visitation, will, to the best of his abilities, stem the tide of popular vice and folly, and disdain to appear cold to the cause of his God, his king, or his protestant country.

I know, however, that your appearing warm in these grand concerns, will even procure opposition to your ministry, as well as objections to all sermons of this kind. You will hear it said—"That a minister "professing to be a disciple of the meek and blessed "Jesus, should confine himself to subjects purely "spiritual and eternal. What have the clergy to do "with civil and temporal concerns? And as to blow- "ing the trumpet of war, and declaiming against "popery, a subject so long ago exhausted, what pur- "pose can it serve, but to kindle the flame of perse- "cution, and banish Christian charity from the habi- "tations of men?"

These objections will seem plausible to many, though they will not so much be levelled against any particular performance, as against every protestant minister in general, who shall have the noble resolution to discharge the important duties of his office, in the present emergency. I shall, therefore, endeavour to strip such objections of their false varnish, and shew that to admit them in their full force, tends clearly to involve the world in error and slavery.

It is indeed a melancholy consideration that such a task should be necessary at this day, even under the

happy auspices of liberty and a reformed religion. But I know that, in the course of your duty here, you will find arguments still wanting to combat prejudices of this kind, and even to plead before very partial judges the cause of a protestant ministry. And it is our good fortune that such arguments may readily be produced, even upon principles of reason and good policy, if those of a higher nature should be refused.

We may grant that, in the infancy of time, when men lived in a dispersed state, it was possible that every one might be priest as well as king in his own family. Not being as yet collected into larger societies, men were not then engaged in that constant round of action, which hath since been the lot of their short-lived posterity. Their manners were more simple; the distinctions between right and wrong were less perplexed; and they had leisure to attend not only to the dictates of a heart less corrupt, but also to those positive injunctions, received occasionally from God himself, conversing face to face, or handed down from their first parents, in pure and faithful tradition.

But although in these times of simplicity, as they are described to us, we may suppose every man capable of discovering his own duty, and offering up the pure and spiritual worship of his own heart, yet such a worship was too refined, abstracted and solitary, to last always. Human affairs soon became more complicated. Societies were necessarily formed; and this sacred intercourse of individuals, with the Father of Love, soon began to decay. The avo-

cations of life made many forget it; and many more were too much sunk in ignorance and indolence, to mark those displays of wisdom, power and goodness, which ought to raise it in the breast. Such persons could see the sun set and rise, and could turn their sight upon the spacious sky, without adoring the Maker's greatness, or extolling his wisdom. They could wander, with unconscious gaze in the midst of nature, neither listening to her voice, nor joining in her grand chorus to creative goodness.

Now it was easy to foresee, that this defection of individuals from their Almighty Parent, might not only spread itself into general corruption, but involve particular societies in temporal misery. It, therefore, became necessary to institute a social worship, by which all the members of a community might be assembled, in one solemn act, to give some public mark of that homage of heart, which was universally agreed to be due to the supreme head of the social system.

From this time, then, a chief ruler, to administer law and superintend the public weal, was not a more salutary institution, than the separate institution of an order of men to preside in these solemn acts of devotion, and to form the minds of the people to the knowledge both of law and duty. For action follows opinion; and, in order to act right, we must first learn to think right.

Thus, the priesthood seems to rest on the same foundation with society itself, and takes its rise from the necessity of human affairs, which requires some institution for assisting the busy, rouzing the indo-

lent, and informing all. Without this, every other institution for the good of mankind would be found imperfect; and there never was a society of any kind that did not find it necessary, under some name or another, to appoint certain persons, whose particular business it might be, to study and explain what was conceived to be the great interests of that society, especially to such of its members as had less opportunity or ability of informing themselves.

We see, then, that the office of such an order of men (call them priests, or by any other name) is important in its original, and noble in its design; being nothing less than the great design of making men wise and happy—wise in knowing and happy in doing what God requires of them.

But what is it that God requires us to know and to do as the means of happiness? Is it not to know and do homage to him as our supreme good, and to know and do our duty in the several relations he hath appointed us to sustain?

Shall those, then, who are called to instruct mankind be told after this, that things belonging to civil happiness fall not within their sphere? Hath not God himself joined the table of social duties to that of religious ones? Hath he not, in his benevolent constitution of things, made temporal wisdom and happiness introductory to that which is eternal? And shall we perversely put asunder what God hath so kindly joined? Or is it not evidently our duty, as teachers, to explain to others their great interests, not only as they are creatures of God, but also as they are members of a particular community?

The contrary doctrine would soon pave the way to entire wretchedness. For what nation hath ever preserved a true sense of virtue, when the sense of liberty was extinct? Or, in particular, could the protestant religion be maintained, if the spirit of protestant liberty were suffered to decay? Are they not so intimately connected, that to divide them would be to destroy both?

Indeed, languid and remiss as many of our profession are said to be, yet to them is greatly owing what sense of virtue and liberty is still left in this remote part of the globe. Had not they, or some of them at least, from time to time, boldly raised their voice, and warned and exhorted their fellow-citizens, mixing temporal with eternal concerns, most certainly popish error and popish slavery (perhaps heathen error and heathen slavery) had long ere now overwhelmed us! Where, then, would have been the blessings purchased by our reformation and glorious revolution? Or, where would have been that inestimable liberty of conscience, which, as the best things may be most readily abused,—

> "Now views with scornful, yet with jealous eyes,
> "Those very arts that caused itself to rise?"
>
> POPE.

But further, in favour of the point in question, I might here also bring the sanction of God himself, and plead the example of our blessed Lord and master, that great high-priest and best preacher of righteousness, who had a tear—yes, a heart-shed tear—for the civil distress incumbent over the very country that

crucified him, and would have led its inhabitants to shun their temporal as well as their eternal misery.

But this I pass over, as I know you will have to deal with those who will be for trying every thing at the bar of what they call impartial Reason. I have, therefore, hinted such reasons as I think will hold immutably true, in societies of every kind, even in the most enlightened, and far more so in those that are circumstanced as we are at present.

We are a people, thrown together from various quarters of the world, differing in all things—language, manners, and sentiments. We are blessed with privileges, which to the wise will prove a sanctuary, but to the foolish a rock of offence. Liberty never deigns to dwell but with a prudent, a sensible and manly people. Our general conduct, I fear, will scarce entitle us to this character in its proper degree. We are apt either to grovel beneath the true spirit of freedom; or, when we aim at spirit, to be borne, by an unbridled fierceness, to the other extreme; not keeping to that rational medium, which is founded on a more enlarged and refined turn of sentiment. Add to all this, that an enterprising enemy behind us is ready to seize every advantage against us. We are continually advancing nearer to one another in our frontier settlements, and have here no surrounding ocean, or impassible barrier between us.

Now, in such a situation, what can ever unite us among ourselves, or keep us a separate people from our crafty foes, but the consciousness of having separate interests, both civil and religious? It should, therefore, be the constant endeavour of the clergy,

in all their public addresses, to inspire every bosom with a rational zeal for our holy protestant faith, and an utter aversion to all sorts of slavery, especially in the present emergency.

How far a just sense of our inestimable privileges, will contribute to exalt the genius of one people above another, is evident from the conduct of our brave countrymen, in the colonies to the northward. Their preachers have been long accustomed to dwell much upon the rights of Britons and of protestants. In consequence of this, to their immortal honour, they are now acting, as one man, like Britons and protestants, in defence of those rights.

Among us, on the contrary, where the few, who ought to explain those noble subjects, labour under many disadvantages, which I need not mention to you, a quite different* temper and spirit are to be seen. We either think it unlawful to act at all in the assertion of these sacred rights; or if we act, it is only with half a heart, as if but half informed with that sublime spirit, which is kindled by the love of truth and freedom, and burns in the bosom, like some pure etherial flame, lighting the soul to deeds of virtue and renown.

Every endeavour, therefore, to kindle up this all-enlivening flame, and exalt our country's genius, is truly worthy a preacher's character, notwithstanding

* This was the state of things at the time of writing the above, when some unhappy disputes and prejudices greatly retarded the public service of the country. But these being at length done away, it must in justice be owned that full compensation hath, in the issue, been made for this first delay.

ten thousand such frivolous cavils as those above-mentioned; every one of which falls of course, on the removal of the fundamental one. For, having already shewn, that it becomes those who are placed as watchmen on the walls of our holy Zion, to "cry "aloud and spare not," on the approach of every thing that can "hurt or make us afraid," either in our civil or religious capacity; surely no warmth can be unseasonable at a time when all that we account dear or sacred is threatened with one indiscriminate ruin.

Those who are in good earnest, in the great work of instructing others, will suit themselves to seasons and occasions; and for a preacher to neglect the present opportunity of making impressions of holiness, and diffusing a just sense of those excellent privileges, which are but too little understood, though fully enjoyed among us, would be the most unpardonable breach of duty.

It were, no doubt, sincerely to be wished, that the harsh voice of discord, and the clangor of the trumpet, could be forever hushed in the world. And we, in particular, who preach the kingdom of the Messiah, cannot but prize and even adore peace, as it is the chief of blessings, and auspicious to religion and all the best interests of mankind. But the greater this blessing is, the more necessary it often becomes to assert it against those who delight in violence and blood. There is no unmixed felicity in this imperfect state. It was only in Eden and the state of innocence, where the rose bloomed without its thorn; and till we are admitted into a kingdom of universal

righteousness, we must not look for the blessings of peace, entirely free from the miseries of war. While we have public sins, we must expect public chastisements.

With regard to the last objection, which I said might probably be levelled against such sermons as yours, I would observe, that I think the subject of popery can never be exhausted, while the danger of it remains; and though it may be a subject well understood by those who have been long blessed with faithful protestant pastors, yet this cannot be the case with those who have had so few advantages of this kind as your infant congregations.

Indeed, that you should be more than ordinarily alarmed at this most singular crisis, is not to be wondered at. For, while we sit as yet safe in our metropolis, your situation on the frontiers is most dreadful; and our last accounts from you are truly distressing to humanity—The army sent to your protection, defeated, retreating and leaving you defenceless behind them! murderers stealing through midnight darkness, and polluting the bed of rest* with savage death! Our poor back settlers, who, after much hardship and toil, had just begun to taste ease and comfort, daily forced from their habitations, leaving their unreaped harvests to the spoiler; and—what is far more severe—leaving, some a beloved wife, some an affectionate husband, some a tender parent, a brother or a son,—leaving them bleeding beneath the unrelenting hand of merciless barbarians!

* The inhuman butcheries and outrages of the Indians.

In such a case, shall we be silent to avoid the imputation of too much warmth? Shall we expose ourselves to worse than persecution, for fear of stirring up a persecution of others? The rest of the foregoing objections would only lead us to give up all concern for the civil rights of our fellow citizens; but this goes farther, and, under an extraordinary shew of benevolence, would induce us tamely to yield up our sacred truth and religious rights also, for fear of being thought rude and uncharitable to such as seek to rob us of them. Surely we may guard against *slavish* and *erroneous* doctrines, without any breach of our Christian charity towards those who have unhappily embraced such doctrines. And surely we may strive to awaken in every protestant bosom a due sense of our exalted privileges, and a noble resolution to defend them against every foreign invader, without kindling the flame of persecution against any of those who have peaceably sheltered themselves amongst us, upon the faith of a rational toleration.

Most certainly, my friend, all this may be done; and I think it has been clearly shewn that all this ought to be done by every minister, and more especially those of our national church, which is the great bulwark of the protestant interest. And, indeed, we who belong to that church, can want no farther arguments on this head when we have the example of that great and good prelate* who now presides over it. In his *civil* capacity, I need not mention the noble stand which he made in his diocese of York, during

* Archbishop Herring.

the late rebellion. It will never be forgotten by Englishmen. And, in his *episcopal* capacity, when that danger was over, if you read his sermon preached at Kensington, on the Fast-day, January 7th, 1747, you will there find him as strenuously engaged for the preservation of the public virtue of his country, as he had been before for the preservation of its public liberty; considering the one as inseparable from the other, and breathing forth that candid benevolence to his species, together with that tempered zeal for the protestant religion, and the rights of the British nation, which distinguish his character.

And here I cannot forbear the transcribing a paragraph of a late most excellent letter, which I had the honour to receive from him by your hands. It is not foreign to the subject we are now upon; and I persuade myself that you will make the same good use of it, which, by the help of God, I shall strive to do.

" You will, says he, not only maintain, but certainly increase your credit, by promoting the interest of your country and the honour of religion; in which I will venture to call it the *golden rule* of conduct, to keep strictly to the spirit of protestantism, and to preserve the dignity of our establishment, in the temper of every reasonable degree of liberty."——

This is a *golden rule* indeed; and while we frame our conduct by it, we need not be awed by the faces of men, but boldly proceed to warn and exhort them in every species of duty. It is true, we have but few temporal advantages, in these parts, to support us in such a noble cause, but yet we are not left destitute

of the most animating motives. Whilst others are proposing, and justly proposing, to themselves the palm of high renown, for bravely subduing and maintaining a rich and spacious country for the name of Britain and liberty, we may consider ourselves even in a still higher light, as subduing it to the name of Christ, and adding it to his everlasting kingdom! Compared to this, the glory of temporal conquests and foundations is but unsubstantial air, and short-lived renown!

Hence, then, my friend, were it my lot to be in your situation, at this perilous season, methinks I should consider myself as one who had advanced to the very frontiers of those places to which the gospel hath yet reached, and among the first who had unfolded its everlasting banners in the remotest parts of the West. Recede* I would not, nor give back a single inch to the gloomy reign of Heathenism and Error; but would strive to subject still more and more to the kingdom of God and his Christ. To see the fire and vigour of youth spent in such a work, is indeed a most lovely spectacle, because they are spent in his service who gave us both youth and fire! And if we exert ourselves manfully in such a cause, who knows, but at length, through Almighty assistance, a flame may be kindled which shall not only exalt every bosom among us to an equality with the fore-

* The gentleman to whom this was addressed, as well as some ministers of other denominations, did a few months after this find it necessary to appear at the head of their people, and were signally instrumental in preventing some of the Frontier-counties from being totally abandoned by their inhabitants.

most of our neighbours, but shall also burn, and catch and spread, like a wide conflagration, till it has illuminated the remotest parts of this immense continent!

I would not, however, be understood from any thing here said, to think it expedient for ministers of the gospel to interfere any farther in civil concerns than is just necessary to support that spirit of liberty, with which our holy religion is so inseparably connected; for such a conduct might engage us in broils, ruffle our tempers, and unfit us for the more solemn part of our duty. Nor do I think we ought to dwell any farther on the errors of others, than just to enable those, with whom we are connected, to shun them; lest, instead of the spirit of true holiness, a spirit of vain-glory, self-righteousness, and hypocritical-pride, should be promoted.

'Tis true, as hath been already said, that we can never be too much upon our guard against the growth of a corrupt and slavish religion among us, but we may be in as much danger, on the other hand, from infidelity, a morose and censorious spirit, and a neglect of the practice of all religion. Hence, then, though on proper occasions, we are to rise with a noble contention of soul, against vice and error; yet still our favourite subjects ought to be on the brighter side of things—to recommend the love of God and our neighbours, together with the practice of every social and divine virtue.

I would just observe farther, though, in such circumstances as the present, sermons from the press may be sometimes both necessary and seasonable,

yet I am far from thinking that this will be our most effectual method of serving religion, in general. We shall be vastly more useful in this cause, by being much among the people committed to our care, and knowing how to accommodate our private as well as public instructions to their various dispositions and necessities.

That the author of every good gift may enable you to be more and more useful in this and every thing else that can adorn the character of a preacher of righteousness, is my sincere wish, as I cannot think myself indifferent to any thing that affects the credit of your ministry.

I am, &c.

Philadelphia,
21*st August*, 1755.

AN EARNEST ADDRESS

TO

THE COLONIES,

PARTICULARLY THOSE OF THE SOUTHERN DISTRICT; ON THE OPENING OF THE CAMPAIGN, 1758: WRITTEN AND PUBLISHED, AT THE DESIRE OF BRIGADIER-GENERAL FORBES, WHEN LEVYING FORCES FOR THE EXPEDITION AGAINST FORT DU QUESNE, WHICH WAS AFTERWARDS TAKEN BY HIM.

BRETHREN AND COUNTRYMEN,

I AM now to address you, in the most solemn manner, on the present posture of affairs, and the duty we owe to his sacred majesty, to our holy religion, and to our latest posterity, on this important occasion. As I would be understood by all, I shall not affect a vain parade of words, or pomp of stile. Brevity and perspicuity shall be my principal aim.

The almighty author of our nature has thought fit to create man a needy and dependent being, incapable of subsisting in a solitary state with any degree of happiness. In order to his well-being, a mutual interchange of good offices with his fellow creatures is absolutely necessary.

Hence the origin and foundation of civil societies, which are nothing else but certain bodies of men linked together by common compact or agreement,

for the better securing themselves against want, and defending themselves against danger. In consequence of this compact, every individual is under the most solemn obligations to contribute what he can, for the general welfare, and preservation of the community, whereof he is a part; and when this is done with zeal, fidelity, and an elevated sense of duty, it is denominated public virtue and love of our country; than which, human nature boasts of no qualities that are more amiable or more divine. Both reason and religion inculcate this in the strongest terms. A narrow selfish spirit is odious to God and man; and no community ever subsisted long where such a spirit disgraced its members. It is scarce to be conceived how great a difference public virtue makes in the state of nations. Animated by it, the smallest remain powerful and safe; while, without it, the most populous are despicable and weak.

The little state of Sparta was an illustrious proof of this. To acknowledge no lord or master; to live independent and free; to be governed by their own laws and customs; to preserve themselves from corruption, selfishness and effeminacy; and to be the avengers of justice and the scourges of tyranny—were the highest wishes which Spartans knew; and, whenever they were called to exert themselves on this score, they declined neither toils nor dangers nor sufferings. The blaze of public spirit then shone illustrious from bosom to bosom, till it had effectually subdued and consumed the enemies of their country. Their very women shared the holy flame; and whenever the trumpet sounded the alarm of war,

one fitted out a husband, and another a son; charging them, by all the ties of love and honour and duty, not to disgrace the dignity of the Spartan name, and either to chastize the insolence of their enemies, or perish in the glorious attempt.

Seeing then, my countrymen, such was the virtue of a Spartan, and even of a Spartan woman, what may not be expected from Britons; who, added to all the advantages which the former enjoyed, have that of the Christian religion and its everlasting prospects to animate and inflame their conduct? We are, or might be, the happiest and most enlightened people in the world; and, by consequence, we ought to be the bravest.

Were we to cast our eyes over this globe, and to take a view of the condition of our fellow creatures in other countries; how should we bless our lot, and how dear would the name of Britons become to us!

Not to mention many parts, even of Europe itself, where the common people are in a manner the property of their lords, and on little better footing than their cattle themselves; I might carry you through Asia and Africa, to shew you the deplorable state of human nature in those countries, groaning under a race of monsters that disgrace their very shape; and in a condition so completely miserable, that you have neither seen nor can imagine any thing of the kind. The wild savage, that roams the American wilderness, is infinitely happier than they.

But I shall not take up your time with these eastern scenes of servitude and woe. Thanks be to

God! we are as far removed from the danger of them, as we are from the place of their existence. Our apprehensions are from another quarter. Our ambitious French neighbours on this American continent, are the only people on earth, from whom we have any thing to fear. It may therefore, be proper to give you a sketch of the situation we should be in, under their government and power.

And, on this head, I would observe, first that among them, you would in vain look for that happy equality and security which you now enjoy. All the property of the subject lies, among them, at the absolute disposal of the sovereign; and the poor labourer has no encouragement to be industrious or get before hand in the world, since he can neither be certain to comfort himself thereby, nor those with whom he is most nearly connected.

You have frequent opportunities of being informed of the manner in which the French are forced to live near ourselves in Canada. You know on what poor fare all who can bear arms among them, are obliged to follow their arbitrary leaders through these inhospitable American woods; seldom enjoying a comfortable meal, unless by chance they can seize it from us, which makes them the more eager to dispossess us of these happy settlements, and to reap the fruit of our labours.

But, added to all their other miseries, the greatest is, that they are not only deprived of freedom of body, but even of mind. Instead of being permitted to pour forth the genuine worship of the heart, according to the dictates of their own conscience, before

the great creator of heaven and earth, they are obliged to pay a mock adoration to those "who are no "gods!" Instead of putting their trust in his mercies through the only Mediator Jesus Christ, they are taught to put a vain confidence in relicks, and departed spirits, and those who can afford no help. Instead of following the plain dictates of common sense and the light of their own understandings, they must submit to be hood-winked, and to have their consciences ridden, by a set of priests and jesuits and monks and inquisitors, swarming in every corner!

But how different is the case among us! we enjoy an unprecarious property; and every man may freely taste the fruits of his own labours, "under his vine "and under his fig-tree, none making him afraid." If God has blessed us with the good things of this life, we need not fear to make an appearance answerable to our condition; and what we do not spend ourselves, the laws will secure to our children after us. The king, upon his throne, cannot exact a single farthing of our estates, but what we have first freely consented to pay by laws of our own making. We cannot be dragged out, in violation of justice and right, to wade in seas of blood, for satiating the avarice or ambition of a haughty monarch. We need not fear racks, nor stripes, nor bonds, nor arbitrary imprisonments, from any authority whatsoever; or could such prevail for a time *above law*, yet, while the constitution remains sound, we may be sure the very act would soon destroy itself, and terminate at length in the utter ruin of the projectors.

It is our happiness too that our minds are as free as our bodies. No man can impose his own dogmas or notions upon our consciences. We may worship the God of our fathers, the only living and true God, in that manner which appears most agreeable to our own understandings, and his revealed will. The bible is in our hands; we are assisted by an orthodox gospel-ministry; we may search and know the words of eternal life; and, what is equally valuable, we may convey what we know to our children after us, no man having it in his power to wrest their education from us.

This, my dear countrymen, is happiness indeed! and what still enhances it, is the consideration that we are not only called to enjoy it ourselves, but perhaps to be the blessed instruments of diffusing it over this vast continent, to the nations that sit "in "darkness and the shadow of death."

Surely the thought of this ought to rouse every spark of virtue in our bosoms. Could an ancient Spartan rush into the field of death, upon the motives mentioned above? and is there any danger which a Briton ought to decline for the sake of these inestimable privileges? or shall a French slave and popish bigot, at this day, do more for the glory of his arbitrary lord, than a freeman and protestant, for the best of kings, and the father of his people?

This land was given to us for propagating freedom, establishing useful arts, and extending the kingdom of Jesus. Shall we, then, be false to such a trust, or pusillanimous in such a divine cause? We have hewn out habitations for ourselves in an uncul-

tivated wilderness; and shall we suffer them to fall a prey to the most faithless of enemies? We have unfurled the Messiah's banner in the remotest parts of the earth; and shall we suffer the bloody flag of persecution to usurp its place? We have planted the blessed Gospel here; and shall we suffer heathen error to return where the glad tidings of salvation have once been preached?

No, countrymen! I know your souls disdain the very thought of such a conduct; and you would rather suffer ten thousand deaths (were so many possible) than be guilty of that which would entail infamy on yourselves, and ruin on your latest posterity.

Your readiness to join in the measures concerted for your safety, and to strike a decisive blow against the enemy, may much determine your future happiness and safety as a people; and I may well trust, when so much is at stake, you will not be backward in offering your service for a few months, under a General of humanity, experience, and every amiable accomplishment. I hope even to hear that our women will become advocates in such a cause, and entitle themselves to all the applauses so long ago paid to their Spartan predecessors!

I would not now wound you, with a disagreeable recapitulation of our past misconduct and fatal indolence, especially in these southern colonies. Many a time has it been in our power to crush out this dangerous war with a single tread of our foot, before it blazed up to its present height—But this we sadly neglected; and, perhaps, the all-wise disposer of

events meant to shew us that, when our affairs were at the worst, he was mighty to save.

Never was the protestant cause in a more desperate situation, than towards the close of last campaign. The great and heroic king of Prussia stood ready to be swallowed up of the multitude of his enemies. The British nation was torn to pieces by intestine divisions; its helm continually shifting hands; too many bent on sordid views of self-interest; too few regarding the public good; Minorca lost; Hanover over-run; our secret expeditions ending in disgrace; our forts in America destroyed; our people captivated or inhumanly murdered, and our fleets dispersed and shattered before the winds.

Yet even then, when no human eye could look for safety, the Lord interposed for the Protestant Religion. In the short space of two months, the king of Prussia extricated himself from his difficulties, in a manner that astonished all Europe, and will continue to be the admiration of ages to come! And had we only done our part in America at that time, the pride of France would have been effectually humbled, and we should probably now have been rejoicing in an honourable peace.

But as that was not the case, the nation, in concert with the king of Prussia and other protestant powers, has been obliged to make one grand push more for the general cause in the present campaign; and if that is unsuccessful, God knows what will become of our liberties and properties. This we may lay down as a certain truth, that the expense of the present war is far too great to be borne long by the

powers concerned in it. The British nation is labouring under a heavy load of taxes. These colonies are likewise drained to the utmost, and sinking under the burden, as we all feel. Peace, then, of some kind or other, must be a desirable event; and upon our success this campaign it may depend, whether we shall dictate a peace to the French, or they to us. Should the latter be the case, (which God forbid!) it would be a fatal peace to us.

Rise then, my countrymen! as you value the blessings you enjoy, and dread the evils that hang over you, rise and shew yourselves worthy of the name of Britons! rise to secure to your posterity, peace, freedom, and a pure religion! rise to chastize a perfidious nation for their breach of treaties, their detestable cruelties, and their horrid murders! remember the cries of your captivated brethren, your orphan children, your helpless widows, and thousands of beggared families! Think of Monongahela, Fort William Henry, and those scenes of savage death, where the mangled limbs of your fellow citizens lie strewed upon the plain; calling upon you to retrieve the honour of the British name!

Thus animated and roused, and thus putting your confidence, where alone it can be put, let us go forth in humble boldness; and the Lord do what seemeth him good!

A FEW passages in the former editions of the following Sermon, that related merely to those at whose desire it was delivered, are now entirely left out, as having no immediate connection with the main subject, or the design of the present publication.

SERMONS

ON

PUBLIC OCCASIONS.

SERMON I.

AN EARNEST EXHORTATION TO RELIGION, BROTHERLY LOVE, AND PUBLIC SPIRIT, IN THE PRESENT DANGEROUS STATE OF AFFAIRS: PREACHED IN CHRIST-CHURCH, PHILADELPHIA; ON THE ANNIVERSARY OF ST. JOHN THE BAPTIST, JUNE 24, 1755.

1. PETER, ii. 17.

LOVE THE BROTHERHOOD; FEAR GOD; HONOUR THE KING.

TO contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations and exigencies, is an excellence peculiar only to God's holy word. In the text, and verses preceding, the apostle has the following noble exhortation——

" Wherefore, says he, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; be ye as *lively stones*, built up a spiritual house; *free* and not using your liberty as a cloak of maliciousness. *Love the brotherhood; fear God; honour the king**."

Ver. 1, 5, 16, 17.

The most excellent doctrine contained in these words is not only highly suitable to the purpose of those at whose instance I now appear here, but likewise to every man among us of whatsoever denomination or degree. And this, I confess, was my chief inducement to the choice of them. It was reasonably apprehended that the nature of this occasion would draw together a very large and mixt assembly; and therefore I thought it my duty to select a subject, which might equally interest us all, both as *men* and as *Christians*, especially in the present dangerous state of our affairs.

In things of inferior moment, I doubt not, our sentiments may differ; but in those principles which are the foundation of the text, 'tis to be hoped we all agree, namely, in believing—That there is *one* God, the supreme Lord of the universe; that our whole species is one brotherhood, being one flesh, and the work of his hand; and that we were designed for social life, being by nature both fitted and disposed to increase each other's happiness, and incapable of any tolerable happiness in a solitary state. These principles partly constitute a kind of universal religion, of eternal and immutable obligation; and whatever associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us the more effectually to act in conformity to this obligation, which no power on earth can release us from.

As long, therefore, as we believe these principles —and we cannot help believing them, as long as we continue to be constituted as we are—it must, at all

times, and in all circumstances, be our indispensable duty, to love this brotherhood who are our own flesh; to fear this God who made us for social happiness; and to honour those who, in a more eminent manner, concur with the benevolent purposes of heaven, to promote the good of the social system.

Having thus said what seemed necessary by way of introduction, and having established the duties commanded in the text, by a brief deduction of them from first principles; I shall now lay before you some considerations to enforce the practice of them, taking them singly in their order.

First, *we are to love the brotherhood.* This fundamental precept has been so often recommended as the firmest link in the golden chain of all societies, that scarce any thing remains to be added upon it. "Change not a faithful brother, says the wise man*, for the gold of Ophir." And one still wiser lays such stress on brotherly love, that he requires it as the test of our Christianity. "Hereby shall all men know that ye are my disciples, if ye have love one to another†."

The whole Gospel breathes the spirit of love. Its divine author is all love, and his true followers must be love. Love is the happiness of the saints in glory, and love only can render the christian life an imitation of theirs. Few motives, therefore, one would think, might suffice, to enforce the practice of such a godlike virtue.

* Eccles. vii. 18. † John, xiii. 35.

When we calmly consider whence we came, and what we are; when we find that the same goodness called us forth from dust "to bear our brow aloft," and glory in rational existence; and when we reflect that we depend on the same paternal kindness for all we have, and all we hope to have, and that we are connected by the same wants and the same dangers, the same common salvation and the same christian privileges; one would imagine it scarce possible for our hearts to be unaffected towards each other! But when we inquire farther what is our destination, and whither we are going; when we extend the prospect beyond the grave, and stretch it down through vast eternity; how greatly does it endear the tie?

Our hearts would venerate those who were to be the faithful companions of our good and bad fortune through some strange country; and shall not our very souls burn within us towards the whole human race, who, as well as we, are to pass through all the untried scenes of endless being?

Good heaven! what a prospect does this thought present to us? Eternity all before us! How great, how important does man appear! how little and how trifling the ordinary causes of contention! Party differences, and the vulgar distinctions between small and great, noble and ignoble, are here entirely lost; or, if they are seen, they are seen but as feathers dancing on the mighty ocean, utterly incapable to toss it into tumult.

In this grand view, we forget to inquire whether a man is of this or that denomination! We forget to inquire whether he is rich or poor, learned or un-

learned! These are but trivial considerations; and, to entitle him to our love, 'tis enough that he wears the human form! 'Tis enough that he is our fellow-traveller through this valley of tears! And surely 'tis more than enough, that when the whole world shall tumble from its place, " and the heavens be rolled together as a scroll," he is to stand the last shock with us; to launch out into the shoreless ocean beyond; to share the fortunes of the endless voyage, and, for what we know, to be our inseparable companion through those regions, over which clouds and darkness hang, and from whose confines no traveller has returned with tidings!

Another motive to brotherly love is its tendency to soften and improve the temper. When a reigning humanity has shed its divine influences on our hearts, and impregnated them with every good disposition, we shall be all harmony within, and kindly affected towards every thing around us. Charity, in all its golden branches, shall illuminate our souls, and banish every dark and illiberal sentiment. We shall be open to the fair impressions of beauty, order and goodness; and shall strive to transcribe them into our own breasts. We shall rejoice in the divine administration; and imitate it by diffusing the most extensive happiness in our power. Such a heavenly temper will give us the inexpressible meltings of joy at seeing others joyful. It will lead us down into the house of mourning to surprise the lonely heart with unexpected kindness; to bid the cheerless widow sing for gladness, and to call forth modest merit from its obscure retreats.

To act thus is the delight of God, and must be the highest honour and most exalted enjoyment of man. It yields a satisfaction which neither time, nor chance, nor any thing besides, can rob us of; a satisfaction which will accompany us through life, and at our death will not forsake us. For then we shall have the well-grounded hopes of receiving that mercy which we have shewn to others.

The last motive to brotherly love, which I shall mention, is its being the joint command of him who made, and him who redeemed us. Seeing, therefore, a man can neither be "profitable to his Creator," nor make any immediate return for redeeming love, all that we can do for such unspeakable kindness, is to honour the divine will, and co-operate with it in promoting the glorious scheme of human felicity. To be insensible to those emanations of goodness to which we are so wonderfully indebted, or not to be charmed to the imitation of it, would argue the total absence of every thing noble or ingenuous in our nature.

As long, therefore, as the Almighty source of all love continues to beam down his love, in such exuberance, upon us; let us, like so many burning and shining luminaries, in a pure unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

Secondly, we are exhorted to fear God; by which is generally understood the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe farther, that if the fear of God was set aside, it would be impossible

to form any scheme either of private or public happiness.

With regard to individuals, where shall they find consolation under the various pressures of life, if they look for no God to rest upon? Whither shall they wander in search of happiness, if, in all the universe, they know not an object adequate to their most generous and elevated affections? How shall they fill up the mighty void within, if those ever-active powers of the soul, which are soon cloyed with the things of this diurnal scene, and still hankering after the great, the fair, and the wonderful in objects, do not center in him who is the first great, the first fair, and the first wonderful; in the contemplation of whom the mind may dwell, with astonishment and delight, through an unfailing duration?

With regard to the public, the magistrate may fright vice into a corner, and secure the being of societies; but their well-being depends entirely on the universal practice of those silent virtues, which fall not under the sanction of human laws. Nothing but the fear of God, and religious sanctions, can take cognizance of the heart, and make us "subject for conscience sake." Nothing else can secure the practice of private veracity, fidelity, mutual trust, gratitude, and all the deep-felt offices of humanity, which are the main sources of public happiness.

It appears, then, to use the words of an ingenious divine, that in order to secure human happiness, "and make the whole chain of duties hold firm and indissoluble, the first link must be fastened to the throne

of God, the consummate standard of perfection*, "with whom there is no variableness, nor shadow of turning?"

Thirdly, we are commanded to *honour the king;* that is, all those in general, who are lawfully vested with authority for the public good, as appears from the thirteenth verse. "Submit yourselves, says the apostle, to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors as sent by him, for the punishment of evil-doers, and the praise of such as do well."

This duty is founded on the former ones. For if we believe that God made us for happiness, and that our great happiness lies in friendly communion, we must think society, and whatever is essential to its subsistence, of divine original. Government, therefore, in some form or other, must be the will and appointment of God. But government, without honouring and regarding lawful governors, is impracticable. Hence, whatever the form may be, provided it is founded on consent, and a view to public good, the submission of individuals must be a most sacred duty.

Nay, though wicked men bear sway, as cannot fail sometimes to happen, yet still it must be a duty to honour them on account of their station, because through them we honour that constitution we have chosen to live under. This is clear from the apostle's injunction to the Christians, not to molest the government under which they were born, but to honour

* Seed on the fear of God.

the king, who was then Nero, the most cruel of men, and their bitter persecutor. The reason is obvious. The Christians were but a few, and the constitution much older than their new sect, as it was then called. To redress grievances, and reform the state, was the business of the majority, who alone had power to make innovations; and any attempt in the Christians, however just, might have been construed into sedition, and would probably have been productive of more evil than good.

But it would be absurd to argue from thence, as some have done, that the apostle meant to enjoin a *continued* submission to violence; and that a whole people injured might, in no case, recognize their trampled majesty.

The doctrine of non-resistance is now sufficiently exploded; and may it be forever treated with that sovereign contempt, which it deserves among a wise and virtuous people. God gave us freedom as our birth-right; and in his own government of the world he never violates that freedom, nor can those be his vicegerents who do. To say they are, is blaspheming his holy name, and giving the lie to his righteous authority. *The love of mankind*, and the *fear of God*, those very principles from which we trace the divine original of just government, would lead us, by all probable means, to resist every tyrant to destruction, who should attempt to enslave the free-born soul, and oppose the righteous will of God, by defeating the happiness of man!

This, however, is to be a last resource; and none but the majority of a whole people, both in wisdom

and force, can determine in what cases resistance is necessary. In the scriptures, therefore, obedience is rightly inculcated in general terms. For a people may sometimes imagine grievances which they do not feel, but will never miss to feel and complain of them where they really are, unless their minds have been gradually prepared for slavery by absurd tenets.

From what has been said on these heads, I hope you will readily confess—that as soon might the rude chaos, or jarring atoms of certain philosophers, have jumbled into the order of the universe, without the forming hand of the Almighty architect, as men become fit for social happiness without brotherly-love, the fear of God, and regard for just authority.

Suffer me now to apply what has been said, by earnestly charging every one of this audience to a conscientious observance of these duties; for if there ever was a people, in a more peculiar manner, called to observe them, we who inhabit these colonies are that people. Being yet in our infancy, and surrounded with restless enemies, our strength, our success, and our future glory, depend upon our trust in God, our love and unanimity among ourselves, and obedience to that authority, which is necessary to collect our scattered rays, and pour them, with consuming force, upon the heads of our proud foes.

I shall not, at present, stay to exhort you farther to the first of these duties; Trust in God. It is the business of all our preaching; and the government of this province appeared of late so sensible of our entire dependence for victory upon the Lord of Hosts, that a day of public humiliation, to implore his aid

and direction, was enjoined in terms that might do honour to any government. On that occasion, you heard how vain are all the inventions of men, when they seek not counsel of the Most High. You heard how the mighty have fallen, and how weak their boasted strength has been found, when they did not rest upon the living God.

What remains, then, is to charge you, and I am bound to charge you, to a sovereign regard for your civil constitution, and the just authority of your king. Without this we shall be as a body without a head, our strength uncollected, and ourselves an easy prey to every invader. And surely, if it be a duty in all cases for subjects to honour a king, vested with legal authority, and to support him in defence of that constitution they have chosen to be governed by, how much more must this be a duty to the best of kings, and best of constitutions! A king who is the father of his people, and the first friend of liberty! A constitution which is founded on common consent, common reason, and common utility; in which the governing powers so admirably controul, and are controuled by, each other, that it has all the advantages of all the simple forms, with as few of their inconveniencies as can be expected amidst the imperfections of things human.

In a discourse calculated to render our benevolence as diffusive as light or air, it would ill become me to run into invectives, even against our worst enemies. But can we look round this great globe, and see such an immense majority of our species crouching under the galling yoke of a few human

monsters; unmanned, sunk in misery and baseness, their spirits broke, and a settled gloom in their countenances; can we see this, and not adore that liberty which exalts human nature, and is productive of every moral excellence? Can we mark the desolating progress of slavery, or behold her gigantic approaches even towards ourselves, and not be alarmed and enflamed? and not feel the *spirit of the free* stirring within us?

To dream of accommodations with a perfidious nation, by leagues or imaginary lines, extended from claim to claim along a champaign country, is the height of folly. So opposite our views, so rooted their hatred, that unless the boundary between us be such as nature has fixed, by means of impassable mountains, seas, or lakes, one continent cannot hold us, till either one side or the other shall become sole master.

Should it be our sad lot to fall under the dominion of such a haughty foe, farewel then, a long farewel, to all the happiness resulting from the exercise of those virtues which I have been recommending, from the text, as the true support of society!

With regard to brotherly-love, how, alas! in such circumstances, should we flourish, or be happy in the exercise of it? What love, what joy, or what confidence can there be, where there is no community; where the will of one is law; where injustice and oppression are liberty; where to be virtuous is a crime; where to be wise and honest are dangerous qualities; and where mistrust, gloom, distraction and misery are the tempers of men?

As to piety, or the fear of God, what rational exercise of devotion could we propose in a religion obtruded upon our consciences? A religion that must give us dark and unfavourable notions of the deity, by making use of his holy name to justify oppression, and sanctify unrighteousness! A religion, in short, that must be abhorred by men of good nature for its many cruelties; by men of virtue for its indulgences of immorality; and by men of gravity and sound philosophy, for its absurd pageantry, and sad degeneracy from its once pure institution, by the blessed Jesus and his holy apostles!

And lastly, what joy could we look for in honouring the king? A king whose dominion over us would be founded in violence and blood! whose reign would be a standing war against our souls and bodies, against heaven and earth!

Surely the most distant thoughts of these dreadful calamities, would alarm every person who had not drank in the very last dregs of slavish principles. And shall we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and enflamed, by our present danger, to secure a treasure which includes in it almost every human felicity? Things of inferior concern may be adjusted at another season; and those who pretend to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for dissensions about matters of trivial moment, when the very vitals of liberty are

attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expense, when all lies at stake, for which a wise man would chuse to live, or dare to die?

In times past, when liberty, travelling from soil to soil, had deserted almost every corner of the world, and was prepared to bid an everlasting adieu to her last best retreat, the British Isles; our great Forefathers (whose memories be blest) anticipating her departure, came into these remote regions. They encountered difficulties innumerable. They sat down in places before untrod by the foot of any Christian, fearing less from savage beasts and savage men, than from slavery the worst of savages. To preserve at least one corner of the world, sacred to liberty and undefiled religion, was their glorious purpose. In the mean time the storm blew over, and the sky brightened in the mother-land. Liberty raised her drooping head, and trimmed her fading laurels. Halcyon-days succeeded, and their happy influence extended even into this new world. The colonies rose and flourished. Our fathers saw it, and rejoiced. They begat sons and daughters, resigned the prosecution of their plan into our hands, and departed into the mansions of rest.

But lo! the storm gathers again, and sits deeper and blacker with boding aspect! And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of posterity? shall we tamely suffer the pestilential breath of tyrants to approach this garden of our fathers, and blast the fruits of their labours?

No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of Liberty, and diffuse it through this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last Freeman hath filled up the breach.

Spirit* of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms! expel every narrow and groveling sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls, thither may we follow, whether to life or to death! May these inestimable blessings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak or a hand to act!

As for you, my brethren, on whose account we are now assembled, let me intreat you to give your enemies no handle to accuse you of irreligion, or want of public spirit. Promote virtue, discourage vice, and be distinguished only by superior sanctity of manners. Pursue your private callings with industry

* This was preached, when General Braddock was carrying on his expedition to the Ohio; and when that spirit, which has since been so much for the honour of many of our colonies, had scarce begun to exert itself.

and honesty. Be faithful to your promises, and let no rude gust of passion extinguish that candle of brotherly-love, which should illuminate your souls, and is the glory of your nature.

If you act thus, you shall be as a building, founded on everlasting pillars; fair to the sight, and never to be shaken! So strongly supported, so firmly united, so nobly adorned, is that Society which is supported, united and adorned by Wisdom, Strength and Beauty; that Wisdom which is the fear of God, and practice of Righteousness; that Strength which is Love, the cement of souls, and bond of perfectness; and that Beauty which is inward holiness, and an entire freedom from the turbulence of passion!

Now, to HIM who is able to keep you from falling, and conduct you safe to those happy mansions, where peace, joy and love eternal reign, be ascribed, as is most due, by men on earth and saints in heaven, all praise, power, glory, and dominion, forever and ever!

N. B. The foregoing, having been delivered as a *Masonic Sermon*, the two following, on account of the sameness of the subject, are inserted here, without regard to their dates.

SERMON II.

PREACHED

IN CHRIST-CHURCH, PHILADELPHIA;

[*FOR THE BENEFIT OF THE POOR*]

BY

APPOINTMENT OF, AND BEFORE,

THE

GENERAL COMMUNICATION

OF

FREE AND ACCEPTED MASONS

OF THE

STATE OF PENNSYLVANIA;

ON MONDAY DECEMBER 28, 1778.

CELEBRATED, AGREEABLY TO THEIR CONSTITUTION, AS THE ANNIVERSARY OF

ST. JOHN THE EVANGELIST.

THE Right Worshipful GRAND MASTER and GRAND OFFICERS of the Ancient and Honourable Society of FREE AND ACCEPTED MASONS of the State of Pennsylvania, &c. with the Officers of the different LODGES under their Jurisdiction, beg Leave to return their most sincere Thanks to their Reverend Brother DR. SMITH, for the SERMON delivered by Him at their Request, in Christ-Church yesterday. And as they conceive, from its Excellency, that the Publication thereof would contribute to the further Promotion of the Charity for which it was originally intended, they request that he will favour them with a Copy for that Purpose, as soon as possible.

By Order of the R. W. G. M. &c. &c.

JOHN COATS, G. SEC. PRO TEM.

PHILADELPHIA,
DEC. 29, 1778.

TO HIS EXCELLENCY

GEORGE WASHINGTON, ESQUIRE,

GENERAL AND COMMANDER IN CHIEF

OF THE

ARMIES OF THE UNITED STATES OF NORTH-AMERICA;

THE

FRIEND OF HIS COUNTRY AND MANKIND,

AMBITIOUS OF NO HIGHER TITLE,

IF HIGHER WAS POSSIBLE;

THE FOLLOWING SERMON,

HONOURED WITH HIS PRESENCE WHEN DELIVERED,

IS DEDICATED,

IN TESTIMONY OF THE

SINCEREST BROTHERLY AFFECTION

AND

ESTEEM OF HIS MERIT,

BY ORDER OF THE BRETHREN,

JOHN COATS,

GRAND SECRETARY, PRO TEM.

THE FOLLOWING SHORT ACCOUNT OF THE PROCESSION OF THE BRETHREN TO AND FROM CHURCH, &c. IS RECORDED BY DESIRE.

AT nine o'clock, A. M. near three hundred of the body assembled at the college; where being properly clothed—the officers in the jewels of their lodges, and other badges of their dignity—the procession began at eleven o'clock, viz.

1. The Sword Bearer.

2. Two Deacons, bearing wands, tipt with gold.

3. The Three Orders, Doric, Ionic, and Corinthian; borne by three Brethren.

4. The Holy Bible and Book of Constitutions, on crimson velvet cushions; borne by the Grand Treasurer and Grand Secretary.

5. Our reverend Brother, William. Smith, D. D. appointed as Preacher.

6. Four Deacons, bearing Wands.

7. His Excellency, our illustrious Brother George Washington, Esq. supported by the Grand Master and his Deputy.

8. The Two Grand Wardens, bearing the proper Pillars.

9. The Past Masters of different Lodges.

10. The present Masters of ditto.

11. The Senior Wardens,
12. The Junior Wardens,
13. The Secretaries,
14. The Treasurers,

} Of different private Lodges.

15. Brother Proctor's Band of Music.

16. Visiting Brethren: and,

17. Members of different Lodges; two and two, according to Seniority.

The Procession entered the Church in the order of March; and being seated in the middle Aisle, Prayers were read by the Rev. Mr. White, the Rector, now the Right Rev. Bishop White; and the following Anthem sung in its proper place by sundry of the Brethren, accompanied with the organ and other instrumental music, viz.

A GRAND SYMPHONY.

Chorus. Behold, how good and joyful a thing it is, brethren, to dwell together in Unity.

Solo. I will give thanks unto Thee, O Lord! with my whole heart. Secretly among the brethren, and in the congregation will I praise Thee! I will speak the marvellous works of Thy hands; the Sun, the Moon and the Stars, which Thou hast ordained.

Solo. The people that walked in darkness have seen a great Light; and on them that dwelt in the land of the Shadow of Death, doth the glorious Light of Jehovah shine.

Solo. Thou hast gathered us from the East, and from the West, and from the North, and from the South—Thou hast made us companions for the mighty upon Earth—even for princes of great nations.

Trio. O! I AM! inspire us with wisdom and strength to support us in all our troubles, that we may worship Thee in the beauty of holiness!

After Sermon, near Four Hundred Pounds were collected for the relief of the Poor. The Brethren then returned to the College in the same order as above described; from thence they departed to their several Lodges, and spent the remainder of the day with their usual good harmony and sociability.

A PRAYER,

BEFORE SERMON,

BY

WILLIAM SMITH, D. D. AND GRAND SECRETARY.

FATHER of Light, of Life, and of Love! Supreme ARCHITECT and RULER of Heaven and Earth! Infinitely glorious GOD—Thou, at the beginning, willing to communicate happiness, and to establish Beauty, Order, and Harmony, didst, from the womb of thine own AWFUL ETERNITY, give birth to Time; and commanding the jarring Elements of Matter to cease their strife, didst marshal them into an UNIVERSE COMPLETE! Then, while the heavenly Hierarchies, with voice and harp, sung the loud anthem of Joy, thou didst crown thy glorious work by breathing *the breath of life* into THINE OWN IMAGE—MAN!

Be Thou with us at our present beginning, and to the end. In thy Name we assemble, and in thy Name we desire to proceed in all our doings. Let the wisdom of thy blessed SON, through the grace and goodness of the HOLY GHOST, so subdue every discordant passion within us, so harmonize and enrich our hearts with a portion of thine own love and goodness, that the LODGE, at this time, may be a sincere, though humble, copy of that Order and Beauty and Unity, which reign forever before thy Heavenly Throne.

We thankfully acknowledge that Thou hast loved us, O Lord our God, with an exceeding great and eternal love; and hast chosen us out of every people and language. Our Fathers trusted in Thee, and were not ashamed—for Thou didst teach them the statutes of Life, that they might do of Thy good pleasure with a perfect and willing heart. As Thou didst unto them, so do Thou unto us; still remembering Thy gracious Promise,

"That where two or three are met together in Thy name, Thou "wilt be in the midst of them."

May the present and succeeding Rulers of this Lodge be endued with divine knowledge to instruct, and with justice and prudence to govern, the Brethren, according to the true laws of our Royal Craft, as founded in Thy holy word; and may all the members of this Lodge be blest with a teachable disposition, and a spirit of love and just submission to those in authority over them.

By thus seeking and loving Thee, and by loving each other for Thy sake, shall Thy blessing and peace be upon us from the four corners of the earth. Thou shalt put understanding into our hearts and make us diligent to hear, to teach, and to do, all the words of Thy Law in Love—So shall we be built up a *Spiritual Lodge*, never to be shaken; but cleaving to Thy great name, and united to Thee in love and praise and freedom of soul forever! AMEN! SO MAY IT BE, FOR THE SAKE OF CHRIST OUR SAVIOUR!

N. B. All the members of the Lodge stand up and repeat the words, "Amen! so may it be, for the sake of Christ our "Saviour!"

SERMON II.

1 PETER ii. 16.

As FREE, and not using your LIBERTY as a Cloak of *Maliciousness;* but as the Servants of GOD.

LIBERTY, evangelical and social! Jewel of inestimable price! Thou Blessing, of all Blessings the first! Wooed and courted by many; won and wedded by few! Ever near us; yet often at a distance fancied! Through all the modes of faith, by the Saint pursued; and in every frame of government, by the Patriot sought! O thou celestial Good—or rather Thou who art the Author of all Good, terrestrial and celestial—Supreme Architect of the Universe; who, by our great and Spiritual Master, thy Son, has taught us the true Way of Liberty—the Way of being free and accepted through Him! May I now be enlightened and enlivened by a ray from Thee, while I endeavour to shew, that the doctrine delivered in my text for the enjoyment and exercise of Liberty, among Christians in general, is what the members of this Ancient Society (by whose appointment I appear in this place) have bound themselves by the strongest obligations to follow, in the several relations they sustain, viz.

First, in all their Meetings and Communications with each other.

Secondly, in Society at large; and

Thirdly, in Private life; as individuals glowing with the love of their species; and seeking to promote their happiness, as far as opportunities can reach, or the wide wish of Benevolence extend.

Upon these three grand Pillars, founded on the adamantine rock of Eternal Truth, we profess to support the fabric of our Labours; convinced that other foundation than what the great Master-Builder hath laid, can no man lay. Did we presume to depart from this, or propose to cultivate a science, which hath any thing less for its object than the contemplation and imitation of that everlasting Order, Harmony and Proportion which (" in Measure, Number and Weight") He hath established through all his works; I should consider our foundations as laid in the sand, and our superstructures raised of stubble. Whatever Curiosity might have at first prompted me to pry into the secrets of this science, the most solemn obligations could not have engaged my adherence to it, when found repugnant to antecedent obligations, which are indispensible, and therefore more solemn.

These were my early* declarations. Many years have since rolled over my head. That seriousness, which I ever wished to maintain, on grave and serious occasions, is now (through various trials and vicissitudes, public and private) become habitual to me. I

* Sermon preached on St. John Baptist's Day, 1755.

would not, therefore, upon this occasion, or in this sacred place, rise up to indulge the wanton sport of imagination: but my hope is that, in discharge of the present duty assigned me by the brotherhood, I may be in some degree instrumental, among all who honour us with their attendance, in that best office of a Christian minister—the rendering God more feared and more adored, and mankind more happy and more in love with each other.

I proceed, then, to apply the apostle's doctrine to my first head of discourse; and, for that end, it is necessary to recite some preceding parts of his sublime Charge.

" Wherefore, says he, laying aside all malice, and " all guile, and hypocrisies, and envies, and all evil- " speaking"— be ye as " living stones, built up a " spiritual house—as free, and not using your liberty " as a cloak of maliciousness, but as the servants of " God."

For the better understanding these words, it must be observed that, as in our modern times, so likewise, from the first stages of the Gospel, its true purpose, respecting liberty both spiritual and temporal, hath been misunderstood, or misinterpreted by many.

From the power of Bigotry, the strength of Prejudice, a strange meanness and unhallowed frame of mind; some, who were first called into evangelic freedom, had still, rooted in their temper, a beggarly hankering after the old abrogated rites and customs, both Jewish and Pagan.

Astonished at this, St. Paul, with his usual fervour of eloquence, cries out—" O foolish Galatians!

" who hath bewitched you?—After having known " God, or rather are known of Him, how turn ye " back to the weak and beggarly Elements, where- " with ye desire again to be united?"—Quit this folly—be persuaded to " stand fast in the liberty, " wherewith Christ has made us free; and be not " entangled again with the yoke of bondage."

Others there were, and still are, in the contrary extreme; so hardly do men ever square their conduct by the golden rule, recommended in the text.

Such were many of the early Jewish converts. The new Law of Christ, which promised them liberty from the ancient spiritual bondage, they interpreted into a scheme of such unbounded licentiousness, as dissolved all obligations even of their own moral law; which, he expressly told them, he " came not to destroy but to fulfil." Affecting to consider themselves as the peculiar favourites of God, and under his sole government, they sought an exemption from the authorities of this world, and were for trampling under foot the powers ordained, or permitted, by him.

Thus, forgetting the spirit of the Gospel, and blown up with the pride of their own spirit; they treated with contempt all whom they considered as unbelievers, or less righteous than themselves. In private life, they thought that their superior professions of sanctity and furious zeal would atone for all sorts of " Malice, Guile, Hypocrisy, Envies and " Evil speaking;" and, in public life, would justify Seditions, Murders and the Destruction of their Brethren—

Miserable infatuation! as if the God of all Love and Goodness could be served, by extirpating from our hearts, not only those native dictates of Humanity which were implanted to give us some degree of happiness in this world; but those nobler lessons of Christian charity, which are our best preparation for the unbounded happiness of the world to come!

The apostle, in my text, contends earnestly against this sad mistake; teaching that it leads not to the use, but deplorable abuse, of true Liberty; making it a covering for every wicked purpose, and enslaving us more and more to those infernal passions, from which our Divine Master came to set us free.

To the like purpose are we taught by another great and wise master.—"Six things," says Solomon, "doth the Lord hate; yea seven are an abomination to Him," viz.

First—A proud Look.

Second—A lying Tongue.

Third—Hands that shed innocent Blood.

Fourth—A heart that deviseth wicked Imaginations.

Fifth—Feet that be swift in running to Mischief.

Sixth—A false Witness that speaketh Lies.

Seventh—Him that soweth Discord among Brethren.

These seven abominations of Solomon, comprehended also by St. Peter under the general term Maliciousness, must ever be peculiarly hateful to us, as a society of friends; linked together by a strong tie of brotherly love, as well as by every other tie of Religion and Law, for the advancement of true

Humanity, genuine good Humour, undissembled Virtue, rational Liberty and useful Science.

Indeed the whole doctrine of the text (calling us to consider ourselves "as the Servants of God," in the use of every thing which he offers for our enjoyment here) must still be necessary among all societies of men, in a world wrapt up in false peace; trusting too much to external professions, and where multitudes have yet to learn—That true Religion is something spiritual, and designed to perfect the soul in holiness, through the fear and love of God—That she must lie deeper than in ordinances and professions—" Must reach the inner parts, or rather take " her rise there, even in the hidden man of the " heart, where Christ bruises the Serpent, subdues " our natural corruptions," erects his throne within us, and consecrates us temples of the Holy Ghost.

It is in this sense only, that men can be considered as living stones, built up a spiritual house! It is in this sense only, that they can enjoy liberty as the servants of God; without "maliciousness," and without licentiousness!

As to you, Brethren! I hope I need not remind you, that if none be accepted among us, but such as strive daily, through the Grace of Heaven, to lay aside those evil passions, condemned by the apostle; then shall the Lodge be truly denominated a " Spiritual House," and all its members " Living Stones," hewn out of the Rock of Ages, and adorned with jewels of unspeakable value. Then shall they be free indeed! for the great Spiritual Master shall have set them free from the turbulence of passion, the

stings of Guilt and the thraldom of Slavery, both of body and mind. In Wisdom, Beauty and Strength shall they ever appear—

That Wisdom which descends from on high—"a pure influence flowing from the Glory of the Almighty—which is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the Image of his Goodness—more beautiful than the Sun and above all the order of Stars—pure, peaceable, gentle and easy to be entreated—which whosoever findeth, findeth Life"—

That Beauty, which shines forth in the ornaments of Holiness, the jewels of Mercy, the clothing of Humility, and the practice of all Religious, Moral and Social Duties.

That Strength, which depends not on the arm of flesh, nor delights in oppression and confusion; but is a refuge to the distressed, a band of union among brethren, and a source of comfort in our own hearts—

In conclusion, therefore, to this first head of discourse, let me, in the fulness of my pledged affection, exhort you to remember, in all your meetings and communications, that you are brethren; although free, yet on the level; bound to keep within the *compass* of mutual good-will; and to frame your conduct by the *square* of doing as you would be done by. Keep an open heart to every suffering brother, ready to receive him as a tempest-driven voyager into a port of safety, seeking among you that relief and shelter, which he sought in vain, while tossed upon the restless ocean of common life.

Be of one mind. Avoid all levity of conversation. Be sober and temperate; abstaining from every excess that would enervate the body, debase the understanding, cherish strife and dishonour your calling. Study to be quiet, and to do your own business with your own hands; as knowing that "a *wise Brother's* delight is in the Work of his Craft." Learn when to be silent, and when to speak; for a babbler is an abomination, because of the *unspeakable words*, which a *man* may not utter," but in a proper place.

These are fundamental principles, and practices of immutable obligation in our society. Flowing from the fountainhead of antiquity, they have rolled down to us, in pure and uncorrupted streams, through the channels of time; and, we trust, will still roll, broader and deeper, until the *dread order* of this Terrestrial Fabric shall be consummated in the *endless order* of Eternity. While we draw from such sacred sources, our true members, as in times past, so likewise now and in times to come, in different climes and ages, shall be able to silence "the tribe of scorners;" and to convince them that the only qualities we wish to honour are those which form good men and good citizens; and the only buildings we seek to raise, are temples for virtue and dungeons for vice.

The other societies of this world—empires, kingdoms, and commonwealths—being of less perfect constitutions—have been of less permanent duration. Although men have busied themselves, through all ages, in forming and reforming them, in casting

down and building up; yet still their labours have been vain! The reason was—hear it and be wise, ye Builders of the present day—the reason was, that they daubed with untempered mortar, and admitted into their Structures the base, discordant, heterogeneous materials of Pride, Ambition, Selfishness, "Malice, Guile, Hypocrisies, Envies and Evil-speaking"—which we reject. Hence their fabrics, unable to support themselves, tumbled to the foundation, through internal weakness, or were shaken to pieces by external violence.

The Egyptian, the Babylonian, the Assyrian, the Persian empires; the commonwealths of Athens, of Sparta, and of Rome, with many more of later date—Where are they now? "Fallen—Fallen—Fallen"—the weeping voice of history replies! The meteors of an age, the gaze of one part of the world; they rose—they blazed awhile on high—they burst and sunk again, beneath the horizon, to that place of oblivion, where the pale ghosts of departed grandeur fleet about in sad lamentation of their former glory!

Such have been the changes and revolutions which, as a fraternity, we have seen. From the bosom of the Lodges, (seated on an eminence), its foundations reaching the center, and its summit the sky; we have beheld, as upon a turbulent ocean at an immense distance beneath us, the states of this world alternately mounted up and cast down, as they have regarded or neglected the principles described above; while, supported by them, the sublime fabric of our Constitution has remained unshaken through ages—and, thus supported, it shall still re-

main, while the Sun opens the Day to gild its cloud-capped towers, or the Moon leads on the Night to chequer its starry canopy. The current of Things may roll along its basis;* the tide of Chance and Time may beat against its walls; the stormy gusts of Malice may assault its lofty battlements, and the heavy rains of Calumny may descend upon its spacious roof—but all in vain. A building, thus constructed and supported, is impregnable from without; and can then only be dissolved when the pillars of the universe shall be shaken, and "the great globe itself, yea all which it inherit, shall, like the baseless fabric of a vision," pass away before the Almighty Architect!

But although we have seen those changes, convulsions and dissolutions; we have not seen them with insensibility, nor without heart-felt grief and a sympathetic tear. And this brings me to my—

Second Head, which was to shew—That our love to God and man leads us to cultivate the same rational and evangelic use of Liberty in society at large, as in our own subordinate societies.

This, we know, is a more arduous labour; because the same watchful care cannot be so easily applied to the admission, rejection or government of members, in large societies, as in small. Nevertheless, if every man, first in his own house, and then in all those lesser societies of brethren with whom he may be connected, would learn, in the apostle's use of

* A few sentences which were left out of the London editions of the Sermon on St. John Baptist's Day, 1755, as relating only to the Society before whom it was preached, are interwoven into the present Edition of this discourse.

Liberty, to subdue every evil and discordant passion; the blessed habit would easily be carried forth into society at large. Individual states would not only be happy, durable, and free from intestine broils and convulsions; but "nation would no more rise against nation" in dreadful havoc and oppression. The whole world would be as *one harmonious lodge*, knit together in brotherly love, and obedient to the will of the great Heavenly Master!

Such a glorious æra many believe to be promised, and hope it may yet come. Our principles lead us to cherish this hope; and, as the best means, under Providence, for its accomplishment, to resist Violence, and to support Justice, Truth, Freedom and Happiness in the governments to which we belong.

The doctrine that one man's grandeur, or the grandeur of a few, is to be the misery of all, can have no reception among us. We can acknowledge no absolute uncontroulable power upon earth; and can form no conjecture whence such power could come, or be pretended. From God, the supreme fountain of all power, it could not come; without supposing He granted it to dishonour His own perfections, deface His image in His works, and debase His whole creation. From Man it could not come; unless we suppose him, voluntarily and in his sober senses, consenting to his own immediate misery and destruction.

In our estimation, therefore, "no government can be of Divine original, but as it resembles God's own government; round whose eternal throne, Justice and Mercy wait. And all governments must be so

far Divine, as the Laws rule; and every thing is ordered, under God, by free and common consent."

To contend for such governments, with a holy, enlightened, and unquenchable zeal, is the highest temporal glory. Wherefore, we dwell with rapture upon the records of former renown, and contemplate with veneration those transcendent scenes of heroism; in which we behold the Brave and the Free wearing upon their swords the fate of millions—while the divine genius of Victory, espousing their cause, hovers over their heads with expanded wing; reaching forth the immortal wreath that is to surround their triumphant brow; and smiling upon the decisive moment that is to fix the happiness of future generations!

They who (from a sense of duty to God and their country, seeking that Liberty and Peace which heaven approves) have thus acted their part, whether in more elevated or inferior stations, form the first class in the roll of worthies. And when they descend again into private life, casting behind them vain Pomp and fastidious Pride, to mingle with their fellow-citizens in all the tender charities and endearing offices of Society and Humanity; their characters, if possible, become still more illustrious. Their very maims and scars are nobly honourable. The respect which they command, grows with their growing years; and they approach the horizon of life, as the Sun in serene and setting glory, with orb more enlarged and mitigated, though less dazzling and splendid. Even their garrulous old age, while it can only recount the feats of former days, will be listened to with attention: or should they

survive all the active powers both of body and mind, yet still, like some grand Structure, tottering and crumbling beneath the hand of Time, they will be considered as majestic in ruins, and venerable even in decay!

And when at last the messenger Death, who comes to all, shall come to them; undaunted they will obey the summons; in conscious hope of being speedily united and beatified with their com-patriots and forerunners, in the mansions of endless bliss!

Such, to name no more, was the character of a Cincinnatus* in ancient times; rising "awful from the plough" to save his country; and, his country saved, returning to the plough again, with increased dignity and lustre. Such too, if we divine aright, will future ages pronounce to have been the character of a **********; but you all anticipate me in a name, which delicacy forbids me, on this occasion, to mention. Honoured with his presence as a Brother, you will seek to derive virtue from his example; and never let it be said, that any principles you profess, can render you deaf to the calls of your country; but, on the contrary, have animated you with intrepidity in the hour of danger, and humanity in the moments of triumph.

True courage consists not in any thing external to a man—in the trappings of dress, the parade of office, the pride of looks, a quarrelsome temper, or loud-sounding boasts—but in a soul serenely fixed on Duty, and unconscious of Guilt, as knowing that Death

* For some further account of this illustrious Roman (too long for a note) see the Appendix.

has no terrors but what he derives from Sin. For it hath been well said on this subject, that "fire may as "easily be struck out of ice, as valour out of crimes; "and he has the chance of most valour who lives best."

True religion, therefore, is a man's glory and strong hold in every situation of life, whether public or private; and this brings me to my—

Third head, under which it was proposed briefly to remind you, as a fraternity, of the principles by which you profess to regulate your conduct towards individuals in private life; which still having that great commandment of our heavenly Master, brotherly love, as the chief corner-stone; every thing raised upon it should be superlatively grand and fair.

Hence, therefore, we must seek to expand our souls to the whole human species; ever striving to promote their happiness to the utmost of our power. Whatever is illiberal, partial and contracted—a selfish and unfeeling heart, coiled up within its own scanty orb—we must reject from among us. Looking far beyond the little distinctions of sect or party (by which too many seek to know, and be known by, among each other) we should labour to imitate the great Creator, in regarding those of every nation, religion, and tongue, who "fear him, and work righte-"ousness."

Such conduct becomes those who profess to believe that when our master Christ shall come again to reward his faithful workmen and servants; he will not ask whether we were of Luther or of Calvin? Whether we prayed to him in white, black, or grey; in purple, or in rags; in fine linnen, or in sackcloth;

in a woolen frock, or peradventure in a leather apron? Whatever is considered as most convenient, most in character, most for edification, and infringes least on spiritual Liberty, will be admitted as good in this case.

But although we may believe that none of these things will be asked in that great day; let us remember that it will be assuredly asked—Were we of Christ Jesus? "Did we pray to him with the spirit "and with the understanding?" Had we the true marks of his Gospel in our lives? Were we "meek and lowly of heart? Did we nail our rebellious affections to his cross, and strive to subdue our spirits to the rule of his spirit? but above all, it will be asked us—Were we clothed with the wedding garment of love? Did we recognize our Heavenly Master in the sufferings of those whom He died to save? Did we, for his sake, open our souls wide, to the cries of his distressed poor? "When they were hungry, did we "give them meat? When thirsty, did we give them "drink? When strangers, did we take them in? "When naked, did we clothe them? When sick, did "we visit them? When in prison, did we come unto "them," with comfort and relief?

This day, my brethren—nay, a few moments hence—will furnish you with an opportunity of laying up in your own consciences, and sending before you to Heaven, an answer to those important questions against the awful day of final retribution.

Hark! do you not this instant hear—amidst the unavoidable calamities of your country, the deep distresses of war, the extreme rigour of the season, the unusual price and scarcity of the chief necessaries of

life—bread, clothing, and fuel,—Hark! I say, do you not, amidst these complicated distresses, this instant, hear the loud cries of many hungry, naked, cold, sick, and almost ready to perish?—

I know you hear them, and have come, with open heart and open hand, to relieve them. This was the chief purpose of the present solemnity; and I have your instructions to press it home, as the best exercise of those principles in which you profess most eminently to shine. Nor will your practice, I trust, ever fall short of your profession; or give room to apply the prophet's sarcastic rebuke, either to yourselves, or your preacher—"Lo! thou art unto them "as a very lovely song, of one that hath a pleasant "voice, and can play well upon an instrument—for "they hear thy words, but they do them not." No, Brethren! you will never suffer this to be justly said of you; but, on the contrary, that you are always as ready to do as to hear.

Many of you will remember, that near the fourth part of a century—a period that hath been big with important events and revolutions—hath passed away, since our last meeting in this place, on a similar occasion. Let the poor, then, have reason to consider our present meeting, as a Jubilee to them, rather than to us.

And while I address you on this subject, I would, at the same time, beg leave to address the whole of this numerous and respectable auditory—for Charity is the concern of all; and we are peculiarly called to its highest exercise at this particular time.

But a few days have passed, since we were joining together in the Song of Angels; giving thanks and "glory to God in the highest" for the birth of a Saviour, and the Spiritual deliverance accomplished by Him. In a few days* more, we are again, by special appointment, to offer up Thanksgivings to God for whatever temporal blessings and deliverances we have received through His goodness. On both accounts, one of the best sacrifices of Thanksgiving which we can offer, is—to raise the drooping Mourner; cheer the lonely heart of Woe; and be the instruments of Heaven for increasing the number of the Thankful.

This is the return of Gratitude which Christ peculiarly requires; namely, that, from the consideration of his unbounded Love to us, our heart should overflow with Love to each other. Such Love is justly stiled—"the fulfilling of the whole Law,"—the sum and substance of all obedience. For true Religion being an emanation from on high, cannot but shed Light upon the understanding, and Love upon the heart—even that Love, which, when genuine, will gradually consume every thing that is gross and earthly within us; and mount up our affections, at last, in a pure flame, to the Omnipotent Source of all Love.

Deeds of Love are the chief employment of the Angels of God; and, into a soul which overflows with Love and Charity, heaven may be said to have descended, while on earth. The other virtues and

* The Thanksgiving day appointed for December 30.

graces bring us nearer to God, as it were, by slow approaches; but, by the Divine virtue of Charity, we are borne into His direct presence, as in a fiery chariot! This is the only Virtue which we can carry with us into the other world: Our Faith, after Death, shall be swallowed up in Sight, our Hope in enjoyment; but our Charity, when we shake off this mortality, shall then only begin to have its full scope, enlarging itself into unbounded dimensions, as the main ingredient of our happiness, in the regions of eternal Love!

But I will detain you no longer, Brethren!—You all pant to have a foretaste of the joy of Angels, by calling forth into immediate exercise this heavenly virtue of Charity; whereby you will give* Glory to the THRICE BLESSED THREE, Father, Son, and Holy Ghost, one God over all!

* At the word "Glory," the Brethren rose together; and, in reverential posture, on pronouncing the names of the Tri-Une God, accompanied the same by a correspondent repetition of the ancient sign or symbol of Divine homage and obeisance; concluding with the following response—"Amen! So let it ever be!"

APPENDIX.

LUCIUS QUINTIUS CINCINNATUS was a Patrician of Rome. In the two hundred and ninety-third year of the city, his son Cæso, a youth of high spirit, great credit, and consummate bravery, exasperated the tribunes of the people, by some severe animadversions upon their conduct; and was accused of treason. A day was appointed for his trial, and ten securities (which was the first instance of bail) taken for his appearance; each being bound in the sum of three thousand asses, about nine pounds thirteen shillings and nine pence, sterling. Apprehensive of a trial, where his accusers were to be his judges, he retired into voluntary banishment among the Etrurians, before the day fixed for his appearance. His father refused to suffer the securities to pay the forfeiture, which fell short of one hundred pounds, sterling; and sold all his estate, to satisfy the public justice, except about four acres and a mean cottage, on the farther side of the Tiber, afterwards called the Quintian Meadows. To this little spot he retired, and supported himself in an humble, virtuous, and obscure independency, by the labour of his own hands, and of some slaves; never crossing the river to visit the city, or take part in public affairs.

About a year afterwards, he was elected consul, and called from his retreat. He discharged his high office with dignity; appeased the tumults of the city; restored the administration of justice; refused to set the bad example of suffering himself to be elected consul a second time, contrary to law; and retired to his mean cottage and small farm, superior to all public resentment on account of his private family wrongs.

About two years afterwards, the Æqui, having made war upon Rome, shut up the consul Minucius within his camp near the city; and brought him to the extremity, either of starving by famine, or surrendering at discretion. In this sad emergency,

Cincinnatus was declared Dictator, and a deputation of the senate sent to bring him from his retreat. The venerable patriot was at his plough "covered only from his reins to his knees, with a "cap on his head." When he saw the deputies, with their croud of attendants approaching, he stopped his oxen; and asking, if all was well, ordered his wife Racilia in haste to bring his gown, that he might be covered, in respect to his visitants. Being clothed, and the dust and sweat wiped from his face, (we may presume by the hands of his faithful Racilia) he was saluted Dictator;* clothed with the purple; and, preceded by the Lictors, with their axes, desired to step into a boat and follow them to Rome. At the awful voice of his country, he paid an instant and silent obedience; dropped a few domestic tears—uttering at last only these words—"My field, then, will not be sown this "year—Racilia! take care of our household affairs!"

He conquered the Æqui; rescued the consul; took Corbio, the enemy's principal city; made them pass under the yoke; returned to Rome with their general in chains; was honoured with a splendid triumph; refused to increase his little wrecked fortune, by accepting any share of the spoils, or conquered lands; abdicated the Dictatorship the sixteenth day; and returned again to his little farm.—"Happy times! admirable simplicity!" says Rollin.†

This is the Cincinnatus whose character is briefly touched in the foregoing Sermon; but, as if magnanimity and moderation were the hereditary qualities of the name and family, there was

* Livy's words are, (iii. 26.) Satin' salva essent omnia? Togam propere è Tugurio proferre, Uxorem Raciliam jubet.—Absterso Pulvere ac Sudore, velatus processit; Dictatorem eum Legati gratulantes consalutant—in Urbem vocant; qui terror sit in exercitu, exponunt.

† Rollin and some other Moderns, following Dionysius, mention all those circumstances of his being found at the plough, half naked, covered with dust, &c. when he was sent for to be Consul, about two years before. But, on account of the tumults in the city, the election of Consuls did not take place that year, till the month of December; a season neither suitable for the plough, nor corresponding with dust, sweat, and a half naked body. I have, therefore, followed Livy, as better informed than the Greek historian; though, without doubt, Cincinnatus on both occasions was found busy in his rural labour.

another Cincinnatus (Titus Quintius) in the three hundred and seventy-fifth year of Rome (Liv. VI. 28, 29.) who followed the example of the former. At that period, when the private dissentions of the citizens raged with such violence, as superseded all attention to the public safety; the Prænestines, seizing the favourable opportunity, invaded the Roman territory; and, laying all waste before them, advanced to the Colline Gate, threatening the immediate destruction of the city. In this dreadful crisis, the second Cincinnatus, who had been one of the military tribunes, was called forth to the high office of Dictator. Such was the veneration of his character among his fellow citizens, and the dread of it among their enemies; that the voice of dissention immediately ceased among the former, and the latter fled with precipitation from the walls. He pursued and reduced them to peace, having first taken all their cities (nine in number) including Præneste itself; carrying back from thence in triumph the statue of Jupiter, which, as a monument of his virtues, was erected in the capitol, with the following inscription upon its pedestal, viz.—

" *Jupiter atque divi omnes hoc dederunt, ut T. Quintius dictator*
" *oppida novem caperet.*"

But it was neither this monument of his country's gratitude, nor the exploits for which it was dedicated, that could have secured to him his principal eminence of renown. The monument hath yielded to the waste of years or barbaric rage; and his fame, as well as that of the elder Cincinnatus, would now, at most, have only been blended with theirs, who, for the sake of their country, have magnanimously subdued others; if each of them had not exhibited a more illustrious proof of magnanimity by subduing himself. For, although they might severally have held the Dictatorship six months, and thereby advanced their own fortune, their friends and dependents; yet having attained the glorious end for which they were invested with it, the former, as already mentioned, abdicated the same the sixteenth, and the latter the twentieth day; both retiring self-satisfied, amidst the applauses of their country, to enjoy the calm repose of private life.

The eloquent and judicious Rollin, speaking of the elder Cincinnatus, makes the following beautiful reflections: " Me-
" thinks I see Poverty enter Rome in triumph with him. It

" appears indeed clothed with purple, and with a pompous " equipage; but does not derive its lustre from them. It rather " adorns that pomp, and exalts the splendour of the purple. " The Dictator will soon return to his field and his labour; but " he will be neither less great nor less venerable, in his hum- " ble poor cottage, than he is now upon his car of victory. " What force, what power has Virtue! It lends its lustre to all " that surrounds it, and imparts to every thing an irradiation of " Glory and magnificence—Amidst the highest praises and " blessings, the object of universal love and admiration, Quin- " tius divested himself of the purple, and made haste to return " to his Oxen and his Plough—Is there any thing wanting to " the glory of Quintius? Can the greatest riches*, the most su- " perb palaces, the most sumptuous equipage, dispute pre-emi- " nence with the poor thatch and rustic furniture of our illus- " trious Husbandman! Do they leave behind them in the minds " of those that behold them, the same sentiments, as the sim- " ple relation of what regards Cincinnatus gives the reader? " Can one, however prejudiced in favour of vanity and glare, " deny him esteem and admiration? There is then something " truly great and noble in the character of this Roman. What " a happiness is it for a State, a Province, a City, when they who " have the administration of government approach, though at a " distance, the sentiments which we admire in Quintius?—an " inflexible constancy for supporting good order and discipline, " tempered with a mildness and candour proper for gaining the " affection of the people—a conduct uniform, and always guided " by reason, never by humour or caprice—a love of the public " good, superior to all passions and prejudices—an universal " disinterestedness, which never departs from itself, &c.

Struck with an enthusiastic veneration for this part of Cincinnatus's character (and that of other Romans, such as Fabri-

* The following fine reflection of Livy, is the basis of Rollin's reflections on this subject.—Operæ pretium est audire, qui omnia præ Divitiis humana spernunt, neque honori magno locum, neque Virtuti putant esse, nisi ubi effuse affluant opes. *Spes unica Imperii Populi Romani* L. Quintius, trans Tiberim, contra eum ipsum Locum, ubi nunc Navalia sunt, quatuor Jugerum colebat Agrum, quæ *Prata Quintia* vocantur.

cius, who shewed themselves superior to all the temptations of wealth and power) our poet Thomson nobly contrasts the following beautiful lines, to the growing luxury and corruption of his day—

> In ancient times, the sacred Plough employ'd
> The Kings and awful Fathers of mankind;
> And some, with whom compar'd, your insect tribes
> Are but the Beings of a Summer's day,
> Have held the scale of Empire, rul'd the Storm
> Of mighty War; then, with unwearied hand,
> Disdaining little delicacies, seiz'd
> The Plough, and greatly independent liv'd.
>
> SPRING, l. 59, &c.

Fabricius, mentioned above, could not be corrupted by an offer of one fourth of the kingdom of Pyrrhus, nor by all the gold of the Samnites; nobly answering—" Romam aurum non habere, sed habentibus aurum Imperare." Hence Virgil stiles him—*Fabricium parvo Potentem.* The passage in Pitt's translation is—

> Who can the bold Fabricius' worth repeat,
> In pride of Poverty divinely great;
> Call'd by his bleeding Country's voice to come
> From the rude Plough, and rule Imperial Rome!

The length of these remarks and quotations, it is hoped, will be excused. Models of ancient virtue are not improper for us; and whoever would have some of the most shining briefly placed before them, may find them brought together, and beautifully touched, in Thomson's Autumn, 439, to 529; compared with Virgil's Æn. VI. 803, to 846, beginning with Numa—

> " Call'd from his little barren field away
> " To pomp of Empire and the regal sway;—

And concluding with Fabius—

> " See where the Patriot shines, whose prudent care,
> " Preserves his Country by protracting war."

THE AUTHOR'S

LAST

MASONIC SERMON.

SERMON III.

PREACHED BEFORE THE GRAND LODGE OF COMMUNICATION, ON ST. JOHN BAPTIST'S DAY, JUNE 24, 1795, IN ST. PETER'S CHURCH, PHILADELPHIA.

ECCLESIASTES, ii. 21.

There is a MAN, whose Labour is in Wisdom, and in Knowledge, and in Equity.*

THIS text addresses you, Brethren, in the language of our great master, Solomon, who, after a consummate investigation of the good and evil things under the Sun, and the final tendency of all the labours of man, places him whose labours are "in Wisdom and Knowledge and Equity," in the same illustrious point of view, as the man who discharges the whole duties of Humanity, by "fearing God and keeping His Commandments."

The emphatical meaning of the word Man, as used by our master, Solomon, in the Philosophical and Masonic sense of this text, I need not explain in this splendid assembly of Masons. It is understood within the walls of the congregated Lodge, and

* Psalms, read 122, 133—
1st Lesson, 2 Chron. ch. 2.
2d Lesson, 1 John, ch. 3.

carried abroad into the world by every true Brother, in the Grand Lodge of the heart.

As such a Man, I would strive to acquit myself on this occasion. Forty years will this day have finished the long period, since I first addressed, from this pulpit, a Grand Communication of Brethren, with our great fellow-labourer, the venerable Franklin, at their head; and frequent have been the calls upon me for similar addresses, during the important æra that hath since succeeded.

It was with reluctance, therefore, that I engaged in this day's duty, knowing that I had little new to offer; and that little must be offered, with a great decay of former vigour, both of body and mind.

But the unanimous request of the Brotherhood operates as a command on me, once more to undertake what I trust they will accept as a final labour among them; squared by the Rules of Wisdom and Equity, and mensurated by the best Compass of my Knowledge; taking as a model not only the labours of Solomon, but of one greater than Solomon, so far as they can be imitated, namely, the Great Architect of the world; all whose labours are in the Infinite Perfection of Wisdom and Knowledge and Equity. For—

"Before the foundations of this Terrestrial Lodge were laid—before the Almighty Fiat was pronounced—before the Sun, and the Moon, and the Stars appeared, as the beauty of Heaven, and an ornament giving light in the highest places of the Lord—He—the great Architect—in his stupendous Wisdom and Knowledge and Equity and Love, breathing on the

vast abyss of Chaos, surveyed the uncreated images of things, in the comprehension of his own unbounded mind, and commanded them to exist, according to Order, and in Measure, Number and Weight!"*

" Then, from the innumerable worlds which He spoke into existence, He chose this Earth, as the temporary Lodge of Man; and distinguished him, above its other inhabitants, with a rational soul, according to His own divine Image! For, as Solomon adds, " His spirit rejoiceth in the habitable parts of " His Earth, and His delights are with the sons of " Men."†

Wherefore, Man, being thus distinguished above the rest of the creatures of this world, by the superior qualities of his soul, was designed for superior pursuits; and his chief labours were to be " in Wisdom, in Knowledge, and in Equity"—that he might rise into more intimate kindred with the exalted Beings of superior Worlds.

From this source, therefore, namely, from the Soul and more dignified faculties of Man, flowed the Sciences, as from their true fountain; whose streams, rolling still deeper and clearer, through the channels of Time, have flowed even unto Us in this new World; brightening and enlarging their current, further as they flow!

* The Masonic reader will readily allow that in different Masonic Sermons, even by different Authors, repetitions and copying from each other, so far as concerns the mysteries of the Craft, Metaphors, Allusions, &c. are unavoidable.

† Prov. ch. 31.

Nor have any of the sons of men laboured more strenuously, for clearing and widening and deepening the channels of Arts and Sciences, than the fraternity of true Masons, from ancient to modern times. In all ages, in every country and climate, on Land and on Water, under every circumstance, adverse and prosperous, they have adhered to the Rules of their Craft, seeking to adorn the precepts of their chief Master Solomon, and to merit individually the character of a Man, whose labours are in Wisdom, and in Knowledge, and in Equity.

The Arts and Sciences, are the grand pillars, which support the Fabric of human Wisdom, and are in turn supported by it. The Arts, in practical life, produce magnificent buildings to delight the eye, and accommodate man with terrestrial Lodges; while the Sciences, especially as improved and exalted by the divine science of Christianity, produce moral order, and all the charities of Friendship and brotherly Love, to humanize the heart; and lead to piety, both in speculation and practice; to comfort us in our walk below, and prepare us for our seat in the celestial Lodge above.

Seeing, therefore, that this happy union of science with art, produces such a valuable issue, we are not to wonder at the honours paid to those great Men, and Master-Masons, who have benefited the world by their Ingenuity and their labours of Wisdom and Knowledge and Equity; nor are we to neglect the proper occasions of displaying their illustrious example, for the imitation of others.

The memory of those great Craftsmen, who first taught mankind to build, to plant, to sow, to defend

the body from injury, and to adorn the mind with knowledge, will still be held dearer, and more precious, to a man whose labours are in Wisdom and Knowledge and Equity; than the memory of the most renowned Conquerors, though mounting to a throne, through the spoils of War, and the devastation of Nations!

To the discoveries in Science, we owe our acquaintance with the works and wonders of Nature, have been enabled to travel the ocean, and behold the wonders of the great Deep; to explore the starry Heavens, to pursue the eccentric comet through its long and devious track, to measure the swiftness of a sun-beam, and the rapid journies of Light; to trace the divine Wisdom and Agency, not only in the greatest, but the minutest parts of His works; and this enlargement of our knowledge of the works of creation, has enlarged our conceptions of the Creator, the mighty Lord of Cherubin and Seraphin—the immortal and invisible God!

It is thus that by the good examples of labourers of this kind, and as we are further instructed by the precepts and example of our heavenly master Christ in his Gospel, that we reap the glorious crop of Christian virtues; which calm and cheer the conscience, purify the heart, and maintain Concord, Unity, Friendship, Charity and brotherly Love in the Lodge; thereby opening a happy intercourse of love, between the Workmen upon earth, and their great Master in heaven.

Now, since it hath pleased Him, that the cunning Craftsman, the learned Philosopher and the good Man,

should all severally contribute so much to the service of mankind; how rare and valuable a Jewel must the Man be, who, according to the text, joins the skill and cunning of his Craft, with the wisdom of the Philosopher, and the goodness of the true servant of God—whose Head, whose Hands and Heart, are alike devoted to the welfare and happiness of his fellow men?

Such it behoves every man to be, who is a faithful member of society, and seeks to do good in his generation, according to the allotment of his Creator, who sent no man into this world, to live by the labours of others. But such particularly should the Man be who is an adopted member of that Fraternity, whose Festival we now celebrate; and which we cannot better celebrate than by shewing the world that we constantly keep in view our professed obligations, to make all our Labours and Wisdom and Skill subservient to the three grand pursuits of the Brotherhood—the promoting "Peace on earth, good will to men, and Glory to God, in the highest!"

This great evangelic pursuit and labour, which our Master Christ came to establish upon sure foundations; our Master Solomon likewise taught in our text, as has been already shewn; and the character given of our Master Hiram, that Prince of Masons, beloved by Solomon, leaves an example which we profess and should strive more and more to follow—Skilled in every art and science, then known among mankind, he delighted to employ his skill to the noblest purposes—the building a house for the Glory of the Omnipotent God—chosen as a Master Builder

by the king of Tyre, and sent to Solomon for that purpose, as you heard it read, in our first lesson for the occasion of the day—

" I have sent a cunning man, endowed with un-
" derstanding, a great master-builder of my fathers—
" skilful to work in gold and in silver and in brass
" and in iron and in stone and in timber; and to deco-
" rate his work in purple and in blue, and in crimson;
" also to grave all manner of graving, and to find out
" every device which shall be put to him*!" and accordingly Solomon, then accounted the greatest and wisest man upon earth, paid him proportionable honour, employing his talents in the noblest work—the building a House for God, and placing under his direction no less than thirty-six hundred master Workmen, fourscore thousand Craftsmen, and seventy thousand common Labourers; all whose labours he directed in Wisdom and Knowledge and Equity, those three grand pillars, founded as upon the adamantine rock of everlasting Truth, on which all True Masons profess to rear and support their Fabrics.

On this foundation, we wish the works of all mankind, as well as our own, to be built; and to build on such a stable foundation, is the most essential part of the Wisdom or Mystery of Masonry; and therefore it need not be called a Secret—in any other way than that the rules for Masonic workmen, are most conveniently and effectually propagated in secret, or within the doors of the Lodge, closed and guarded. My Christian Brethern in general—I would not, in this sacred place, where it is my duty on every occa-

* 2 Chron. chap. ii. 7.

casion to publish nothing but what is consistent with the truths of the everlasting Gospel—I would not, I say, rise to indulge the sport of Imagination. A sermon to Masons may well be a sermon to all who call themselves Christians. The great principles of Love and Good Will, of Wisdom and Knowlege, of Justice and Equity, which it is the business and main desire of the Lodge to propagate in secret among the Initiated Brethren, are such as may be proclaimed aloud from the house top. They were engraved on the heart of the first Man, by the hand of the Creator, in the bowers of Paradise. They were renewed by his Blessed Son, and pressed home with deeper sanctions and upon more powerful motives, in the New Testament; and they are ever cherished and cultivated in the souls of all who delight in Wisdom, Beauty and Harmony, by the grace and goodness of the divine Spirit—thrice blessed Three, in one eternal Godhead!

It is by these principles that the members of a Lodge, or indeed any true Christian, can be denominated "living stones, built up a spiritual house, possessing that Wisdom which descends from on high—a pure influence from the glory of the Almighty, more beautiful than the Sun, and above all the orders of the stars;" first Pure, then peaceable, gentle and easy to be entreated; which, whosoever finds, findeth the Secret of Life—even that Secret which may be felt and enjoyed, but cannot be fully expressed, as containing those Unspeakable Words of truth and happiness, which, according to St. Paul, it is not lawful for a Man to utter.

I knew a Man, says he (still using the word Man in the same emphatical sense, well understood by Masons, as it was used by Solomon in the text)—" I " knew a man in Christ, above fourteen years ago— " (whether in the body I cannot tell, or whether out " of the body I cannot tell, God knoweth), but I " knew such a man caught up to the third Heaven, " into Paradise, where he heard unspeakable words, " which it is not lawful for a Man to utter—Of such " an one will I glory*."

St. Paul speaks here of his own Trance and Vision, when converted and rapt up into the third Heavens; but whether " his spirit was carried up in the body " or out of the body he could not tell, but only that " he there heard unspeakable words, which it is not " lawful or possible for a Man to utter" in the common language of men—for the words which he heard could only be intelligible to the initiated in Christ; who might be favoured with the like glimpse of heavenly glory.

It is no way presumptuous, or irreverent, to compare earthly things with heavenly things—The Beauty, the Harmony, the Peace, the Joy of a true Lodge of Brethren, or even of a single happy Family upon earth, may bear some resemblance, or be in some degree compared, to the Joy and Harmony of Heaven. Nay, we are even commanded to figure to ourselves as much of the joy and happiness of Heaven, as by divine Revelation we are enabled to

* 2 Cor. chap. xii. 2——5.

conceive, and to make them our example in all our pursuits of Joy and Happiness on earth.

Returning, therefore, to the words of St. Paul—"I knew a Man, whether in the body or out of the "body, I cannot tell!" and comparing earthly things with heavenly—The Brethren here assembled, well understand what is meant by the emphatical words—"Man and Body;" and not being able to tell, in certain situations of the Initiated, whether they "were in the Body or out of the Body;" and also what is meant by their being taken up to the third Heaven, or Paradise of their Art and Craft; and hearing the words, which it is not lawful to utter, but to the true Brethren; to those who have the Signs and Tokens of fellowship, and the language of Brotherly-love!

But passing over all those mysterious expressions (both in the scripture original, and in the copy brought down to the practice of the Lodge); I shall consider, in language familiar to all, and without a metaphor, in what respects a Lodge on earth, duly regulated according to its professed principles, grounded in scripture, may be compared to Heaven, or the Lodge of Paradise above.

And first the Lodge below may resemble the Lodge above, by the excellency of its Constitution and Government, which are so devised, that although the Will of the Master, like the Will of God, is a Law to the whole Family; yet He can neither Will nor Do any thing but what is according to Wisdom, and Knowledge, and Justice, and Right Reason; and therefore the obedience of his Lodge is cheerful and unrestrained. For the peculiar light of his profession assists him in discerning what is best for his

Houshold or Lodge; and that Love, which is the lasting cement of his Family, disposes all the Brethren to act with One Mind and Heart. But not so hath it been among mankind in general. For although they have busied themselves in all ages, in the framing civil Constitutions, and plans of Government; in forming, and reforming them, in pulling down and building up—yet still their labours have been too much in vain—because they have daubed with untempered mortar, and their corner-stones, have not been laid (as in the Lodge, and according to our text,) in Wisdom and in Knowledge and in Equity of Rights!

Secondly, the Lodge may be said to resemble Heaven, on account of the universal Good Will which reigns therein, among the Brethren, although of different languages and countries. It is not necessary to have the labour of learning various tongues in the earthly, more than in the heavenly Lodge. And although, at the building of Babel, the universal language of the workmen was confounded and divided, because they were divided in their hearts and workmanship; yet among the true Master-builders who have since remained at unity among themselves, there is but one language and the same tokens, which are known and understood by all in every country and clime; namely, the language of Love, and the tokens of Good Will!

In the Lodge, as in Heaven, there are no distinctions of Rich and Poor, but all meet on the Level, and act on the Square; distinguished only by their different Skill in their Craft; and a zealous desire, both in the Lodge and out of the same, to promote all that is

praise-worthy among the Brethren, and tending to enlighten and bless mankind, by an amiable condescension, and a benevolent freedom, which pervades and actuates every member, and reigns undisturbed in the Lodge.

In the third place, the Lodge may be said to resemble Heaven, because in Heaven, without respect of persons, they who fear God and work righteousness are received into happiness; so likewise the Lodge opens its bosom to receive good men (who come with the proper signs and tokens) of all Nations, Sects and Professions; and entertains them with sincere Love and Friendship—even as the quiet harbour of some hospitable port, opens its arms to the tempest-driven voyager, and offers him that security and rest, which, on the common ocean, he sought to enjoy in vain!

And now, Brethren, (a word being enough to the Wise) I trust that nothing more need be added on this occasion, respecting the nature and excellency of our Grand Masonic Institutions! Wherefore, it remains only for me to wind up the labours of many years among you (beloved and beloving!) by one solemn Charge and Exhortation; namely, "That you would inflexibly adhere to those great and wise institutions; and that you will accept this my last public Labour of Love, as a token of my Love to the Brotherhood, and honour it with a place among the Archives of the Lodge."

"I Charge you, then, in the first place, since we declare such excellent things concerning the Lodge, and have even compared it, in Beauty and Order, to

the Lodge in Heaven;—to remember that you will destroy all ground for this comparison, unless you labour earnestly, like faithful workmen, to imitate the inhabitants of Heaven, by a pure life and unblemished conversation; walking worthy of your vocation as Men and as Christians;—considering that speculative Masonry, which was the glory of the former house under the Law, must be perfected and made sublime by operative Masonry and Vital Practice, which constitute the glory of the latter House!"

"Remember that you are pledged in the most solemn manner to this conduct. Behold that book, which contains the writings of your master Solomon, of your beloved St. John, and above all, of your great master Christ, and his other holy Apostles. In your procession to the house of God this day, as in all former processions, not only with much respect, but also with magnificence, that book, the Holy Bible, has been borne before you, as the sign and evidence of your profession. Be careful that your practice square with your profession. Let that Bible be your Charter of Rules and Rights; and while it calls you to Love and Good-will, let not its divine precepts, as pressed upon you by our master Christ, and both our St. Johns, be violated by Evil-speaking, or the contemptible words of Malice, Slander, or want of Charity, to any of the human kind; not even to the least of those whom Christ loved unto death; and still less, if possible, to a Brother, with whom you are pledged especially to live, as on the Square of doing as you would have done unto you.

The elder St. John, called the Baptist, whose Festival we celebrate this day, was the forerunner of the Saviour of the world; the divine Messenger or Harbinger, who first proclaimed the glad tidings of Salvation, in the truly evangelical language of Love. The second John, stiled the beloved disciple, admitted into his Master's bosom, to lean or to lie on his breast, was a very flame of Love! All he writes, all he preaches, is Love divine, and social—the Love of God, manifested in the redemption of the world; and that Love which man ought to bear to man, on account of our Redemption; " for," says St. John, " if God so " loved us, we ought to love one another. By this " mark or token shall we know that we have passed " from death to life, because we love the Brethren; for " he who loveth not his Brother, abideth in Death, and " he that hateth his Brother is a murderer; and ye " know that no murderer hath eternal life. This com- " mandment, therefore, we have from him—That he " who loveth God, love his Brother also."

Thus instructed, and thus professing the principles and doctrines of the true Lodge, remember the fate of that first of Masons and of Men, our great progenitor Adam, who being found unworthy of the bliss which he enjoyed in his Paradisaical Lodge, was driven from thence by order of the omnipotent GRAND-MASTER; and a *celestial Tyler*, a mighty Cherubim, with a Sword of fire (mark the emblem) was placed to guard the door, and forbid his future entrance.

Since that time, the Lodges of his posterity have fallen from primitive order and perfection. Yet still they will be a resemblance of the Paradisaical lodge,

and even of Heaven itself, so far as you labour earnestly in the exercise of Love, that great badge of your profession. For Love, producing good works, not only in your walk as Masons, but as Christians, is justly stiled—the fulfilling of the whole law, the sum and substance of all duty.

Let those Pharisaical zealots, who flatter themselves in a superior sanctity, and self-righteousness, belie their professions by slandering their neighbours, and putting the worst constructions on their actions, while Charity would suggest those which are more liberal—But let it never be so among you, looking chiefly upon the bright and lovely parts of the human character, casting a veil, where possible, over its weaknesses and failings.

Are you calumniated by any, who, through ignorance or misrepresentation, entertain prejudices against your order—Answer not a Fool according to his Folly—Return not Railing for Railing; but let your converse in the world be a living answer to the Reproach. And while you remember that you are Masons, forget not that you are Christians, to be judged at the great day, by the same Laws of God as other Christians, in the sight of Men and Angels.

As a further assistance in your labours, keep in constant view the bright examples of those who have been eminent in your Fraternity, through ages that are past—rejoice in their Memory, and be incited to follow their steps, in Wisdom, and Knowledge and Equity; considering that those steps led them, and may lead you, from one degree of Knowledge and Virtue, to degrees still higher; raising you to the

sublime pinnacle of Wisdom and Virtue on the terrestial Lodge, preparing you more and more for admission into that celestial Lodge, reared by the great Architect himself; where all the followers of Christ and holy St. John, and the blessed Evangelists and Apostles, enjoy Wisdom and Knowledge and Happiness, blessed forever more.

My concluding Prayer is, that such may be your lot, and the lot of all who now honour us with their presence; "through the Might of the Father of "Heaven; the Wisdom of his adorable son, and the "grace and goodness of the Holy Ghost, thrice "blessed Three!" To whom be glory, &c.

Amen—so let it be.

P. S. Short address, at the conclusion of the Sermon—"Brethren a collection is now to be made. After what has "been said of Love and Charity, more would be needless—"Whoever gives let him give freely, and with a willing heart."

IN GRAND LODGE OF PENNSYLVANIA; ST. JOHN'S DAY, JUNE 24, 5795.

"ON Motion and Seconded, Resolved, That the Committee "of Arrangements be requested to wait on our Rev. Brother, "Doctor Smith, with the Thanks of this LODGE, for the Dis-"course by him delivered on this day, and request the favour of "a copy of the same for publication, and that one thousand "copies thereof be printed at the expense of the Grand Lodge."

The above is a true extract from the Minutes of the Grand Lodge.

GEORGE A. BAKER, GRAND SECRETARY.

June 9th, A. L. 5802.

AFTER acquainting the reader that the following sermon was first delivered, when the province was groaning under all that load of misery, which was the consequence of Braddock's defeat, and the inroads of the French and savages on our distressed and helpless frontiers; any apology for the matter or manner of it would be needless.

SERMON IV.

PREACHED ON THE PUBLIC FAST,

APPOINTED BY

THE GOVERNMENT OF PENNSYLVANIA,

MAY 21, 1756.

HARDNESS OF HEART AND NEGLECT OF GOD'S MERCIFUL VISITATIONS, THE CERTAIN FORERUNNERS OF MORE PUBLIC MISERIES; APPLIED TO THE COLONIES, IN A PARALLEL BETWEEN THEIR STATE AND THAT OF THE JEWS, IN MANY REMARKABLE INSTANCES.

JEREMIAH viii.

V. 7. Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people know not the judgment of the Lord.

8. How do you say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is vain.

9. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them?

10. Therefore will I *give their wives unto others*, and *their fields to them that shall inherit them.* For every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11. For they have healed the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no Peace.

BRETHREN,

WE are this day called, by the authority of government, to prostrate ourselves before the almighty God, in humble confession of our manifold offences, both public and private; to implore forgive-

ness, and grace for amendment; to offer up our praises and thanksgivings for our deliverance from the fury of wide-spreading earthquakes; and to beseech him in mercy to avert those other awful judgments that now hang over us, threatening the subversion of all that is near and dear to us, as Britons and as Protestants.

Rising up to address you, on such an important occasion, it will become me to speak with the utmost freedom; and I am sure you yourselves would disapprove a timid or faint execution of this day's duty. You know the condemnation of the false priests in the text, "who healed the hurt of the daughter of God's people slightly, and cried peace, peace, when there was no peace." You know also that the Lord hath pronounced—"If thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hands."* You have moreover heard the fate of the prophet Jonah, who vainly imagined to flee from the face of the living God, and avoid the execution of perilous duty. The very elements fought against him; the whale of the ocean vomited him back on dry ground; and there his willing feet learned to pursue his Maker's will, and never again to wander from his way.

The explanation of duty is a weighty charge, and it becomes those who are entrusted with it, to suit themselves to times and seasons, and to try every method of making impressions in favour of God and goodness. Sometimes the Lord condescends to ma-

* Ezek. chap. iii. 18.

nifest himself in peculiar acts of mercy and loving kindness; and then the hearts of men are to be won to gratitude by rapturous views of his eternal goodness. Sometimes again, he thinks fit to visit in terror and judgment, earthquakes, pestilence, famine, sword and the like; and then his servants are to forego their usual methods of address, and assume a severe and bolder note.

I would be far from multiplying judgments, or magnifying into that class what may possibly be but the common result of the natural order of things. But, on the other hand, to deny God's particular providence, and the occasional exertions of his power in an extraordinary manner, to answer extraordinary purposes in his moral dealings with free agents, would be to exclude him from the immediate government of that world which he has made.

The history of all ages may convince us that he has often interposed to over-rule particular events, both in judgment and mercy; and to you who believe his sacred word, arguments on this head would be unnecessary. I, therefore, proceed to the main business of this discourse, and therein shall pursue the following method:

First, I shall give some account of the state of the Jewish nation, with respect to those vices which drew down the judgments denounced in the text.

Secondly, I shall give some account of our own state by way of parallel, and conclude with an application of the whole to the business of the present day.

As to the vices of the Jewish nation, they are so fully and pathetically described, in the chapters, pre-

ceding that of my text, by this prophet, who was one of the most zealous of God's servants, that I cannot forbear laying a few of the verses before you. I am sure, they are too plain to stand in need of a comment.

Having, in the first chapter, published his high commission, he proceeds with a noble and exalted vehemence, in the cause of his God, to expostulate with the people for their ungrateful returns to all the divine favours. He earnestly exhorts them to repent while the door of mercy was yet open, and strives to work upon them by every possible motive. In case of their compliance, he proposes to their hopes the most alluring rewards. In case of their neglect, he alarms their fears with a prospect of the most dreadful punishments.

But let us hear himself—Standing forth as the messenger of the great Jehovah, in the midst of his people, burning for their good, and deeply labouring with the vast weight of his subject, he proceeds as follows, in the adorable name of his maker——

" Then* said the Lord unto me—Out of the north an evil shall break forth upon all the inhabitants of this land; and I will utter my judgments against them touching all their wickedness, who have forsaken me.

" Go† cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember the kindness of thy youth, when thou wentest after me in the wilderness, in a land that was not sown. Israel was (then) holiness unto the Lord and the first fruits of his increase.

* Chapter I. † Chapter II.

And what iniquity have your fathers (or you now) found in me that you are gone far from me, neither say where is the Lord that led us through the wilderness, through a land of deserts, in which no man dwelt? I brought you into a plentiful country, to eat the fruits thereof. But, when ye entered in, ye defiled my land, and made my heritage an abomination. And the priests said not, Where is the Lord?"

Now let me plead with you, Oh my people! Pass over " the isles of Chittim; send unto Kedar," and all the country round about, " and see if there be such a thing" as this. Have these " nations changed their gods, which yet are no gods?" But my people have been more foolish still. " They have changed their glory for that which doth not profit. Be astonished at this, O ye heavens, and be ye horribly afraid! For my people have committed two evils. They have forsaken me the fountain of living waters, and hewn out for themselves cisterns, broken cisterns, that can hold no water."

Now, for these iniquities of Israel, " The young lions have roared upon him: They have made his land waste; his cities are burnt, without inhabitant. The children of Noph and Tahapanes have broken the crown of thy head. I have smitten your children, and they have received no correction. The* showers have been withholden, and there hath been no latter rain; but thou refusedst to be ashamed. Upon every high mountain, and under every green-tree, thou hast played the harlot. And yet after all these

* Chapter III.

things, I said, return, O thou backsliding Israel! for I am merciful, saith the Lord, and will not keep anger forever. I will take you, one of a city and two of a family, and bring you to Zion; and will give you pastors according to my heart, who shall feed you with knowledge and understanding."

Thus far the prophet, in a tender and affectionate strain, hoping to win and to allure his people to repentance. But finding all arguments of persuasion ineffectual to move their hardened hearts, he soon afterwards assumes the voice of terror and judgment, and breaks forth in the deepest agitation of soul, on a nearer view of that ruin which he saw ready to involve them.

" My* bowels! my bowels! I am pained at my very heart; my heart maketh a noise within me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled—I have heard a voice as of a woman in travail, and the anguish of her that bringeth forth her first child; even the voice of the daughter of Zion, that bewaileth herself and spreadeth forth her hands; saying, Woe is me now, for my soul is wearied because of murderers!"

" A† lion out of the forest shall slay my people. A leopard shall watch over their cities, and every one that goeth out thence shall be torn in pieces. I will bring a nation upon you from far, O house of Israel. It is a mighty nation whose language thou knowest

*Chapter IV. † Chapter V.

not; a people* that cometh from the north country; rising up from the sides of the earth; who lay hold of the bow and the spear; whose voice roareth like the sea; who are cruel and have no mercy; at whose fame your hands shall wax feeble†, and they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat."

" And when it shall be said, Wherefore doth the Lord these things unto us? You shall answer—Like as ye have forsaken me and served strange gods in your own lands; so shall ye serve strangers in a land that is not yours. For, fear ye not me, saith the Lord? Will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it? But this people are more unruly than the sea itself." " They are revolted and quite gone. As a fountain casteth out her waters, so Jerusalem casteth out her wickedness‡"—" They trust in lying words; saying the temple of the Lord, the temple of the Lord! They steal, they murder, they commit adultery, and swear falsely and walk after other gods; and then they come and stand before me in this house, which is called by my name;" as if the bare profession of religion would justify them in " all these abominations—But I will cast them out of my sight, as I have cast out all their brethren, even the whole seed of Ephraim. Therefore, pray not thou for them; neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee—They‖ slide back by a per-

* Chapter VI. † Chapter V. ‡ Chapter VII. ‖ Chapter VIII.

petual back-sliding; they hold fast deceit, they refuse to return;" they are even more stupid than the brute creation——

" For the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgments of the Lord," nor regard the merciful visitations of my power! Why, then, should they say " we are wise, and the Law of the Lord is with us? Lo, certainly in vain made he it, and the pen of the scribes is vain." Where is their wisdom, when the very fowls of the air reproach them with folly; observing the times and the seasons; while this people is deaf to all the calls of my providence. They boast that my " Law is with them," and value themselves upon the many exalted privileges which I have given them. But what do these avail, unless to increase their guilt? The Law is become as a dead letter, when it produces no effect upon the life and morals. In vain have I given it to them, and the pen of their scribes has preserved it in vain. For where are its fruits? Look at those who are called wise men. Behold, " they are ashamed; they are dismayed; they are taken;" All their schemes are unsuccessful. " There is no wisdom in them;" and how should there be any, seeing, " they have rejected the word of the Lord," which is the only foundation of all wisdom? They are all corrupt; " from the least even to the greatest they are given unto covetousness;" and, what is worst of all, the very priests and prophets, who should probe the sore to the bottom, are content with some transient or superficial

cure. "They heal the hurt slightly," and leave it ready to break out again the next moment. They are either as corrupt as the rest; or, from sordid views of popularity, they are afraid to stem the torrent. Rather than offend, by an honest discharge of duty, they stoop to sooth the people in their folly. Instead of proclaiming the true doctrines of everlasting peace and salvation, they treacherously proclaim false peace, where there is no peace to be found.

Seeing, then, such is their state that all remedy is despaired of, and they wholly refuse to be instructed by all that has happened to them; what remains but a fearful looking for judgment and fiery indignation?—"My* soul shall depart from them. Jerusalem shall be made desolate, a land not inhabited—*I will give their wives to others, and their fields to them that shall inherit them*"——

Tremendous threatening! which was soon afterwards fulfilled, and is now recorded for our admonition. And oh! that we may be enabled to make a right use of it; bringing it home to our hearts and our bosoms, in the present dubious state of our affairs; admiring and adoring that divine goodness, which thus calls us to avoid our own destruction, by placing before us the errors and example of others!

The bounds which I have prescribed to this discourse would not permit me to enter into a more particular account of the Jewish nation; but the verses which I have selected are sufficiently expressive of their state and character, previous to their falling

* Chap. VI.

under those desolating judgments, which the Lord thought fit to denounce against them in the text.

It remains, then, that we now proceed to make some inquiry into our own state by way of parallel; which was the second thing proposed.

In doing this, let us follow the words of soberness and truth; equally abstaining from vain scepticism on the one hand, and weak credulity on the other; neither arrogating to ourselves virtues which we have not, nor terrifying ourselves with vices, to which our consciences may yet be happily strangers. I grant that prophecies are now probably ceased, and these verses may have had their accomplishment. But their spirit and meaning still remain; and the same causes will produce the same effects in every age. If, therefore, we find any similitude in them to our own state at present, we cannot be unaffected at the consequences; and we must be blind indeed, if we so far flatter ourselves as to think there is none. On the contrary, is it possible to read them, without imagining that we hear our heavenly Father kindly addressing a great part of them to ourselves, with little variation of words, in the manner following?

Oh Britons and Protestants! I remember, saith the Lord, the days of your youth, "when you went after me in the wilderness, in a land that was not sown. You were then holiness to me, and the first fruits of my increase." I brought you forth into this remote country, as an infant people, as a chosen seed; purposing, through you, to extend my kingdom to the uttermost parts of this American world. "You have heard with your ears, and your fathers have

told you the noble works that I did in their days, and in the old time before them."

I protected you through the dangers of the ocean, and preserved "you in a land of deserts. I bade the solitary place be glad through you, and the desert itself to rejoice and blossom as the rose." When you were but a weak and helpless people, I made the Heathen your friends, who had power to destroy you. "I gave you a plentiful country, and bade you eat the fruits thereof"—You then saw that "this was my doing," and, in those early days, were not ashamed to confess that "the right hand of the Lord had brought mighty things to pass." When you looked back on the dangers you had escaped, your grateful souls were lifted up in praises to me, who spoke the fierce ocean into peace around you, and made the gloomy wilderness become the cheerful abode of men. When you saw the bounteous earth bring forth her willing increase, you acknowledged "that your lines had fallen in pleasant places; yea, that you had received a goodly heritage."

But you had not long entered in before "ye defiled my land, and made my heritage an abomination." I gave you Plenty; but Plenty begat Ease; and Ease begat Luxury; and Luxury introduced a fatal corruption of every good and virtuous principle; insomuch that you forgot the very hand from which you received all things. You forgot to say, "Where is the Lord" that hath done so much for us? Or where is he that brought us through the fierce ocean, that made the Heathen our friends, that protected us

in the wilderness, and caused the desert around us to smile?

For the space of an hundred years (a period of happiness which no nation before you could ever boast of) my patience bore with you, while you enjoyed a continual prosperity; being almost entirely strangers to the " sound of the trumpet, the alarm of war, and the sight of garments rolled in blood." But, in proportion to my mercies, has your guilt increased. You have become more and more forgetful of me, and of the exalted privileges I called you to enjoy.

" Pass over the isles of Chittim; send unto Kedar, and see if there be any such thing as this." Look through all the countries of your Popish and Heathen neighbours; and see if the former have changed their superstition, or the latter " their gods, which yet are no gods!" Such a change would have been wisdom in them; but what have you done? "You have even changed your glory for that which doth not profit! Be astonished at this O ye heavens! and be ye horribly afraid; for this people have committed two evils," and have been guilty of double foolishness! They have neglected the exercise of their holy Protestant Religion, trusting to the lying vanities of this life; " and have forsaken me, the fountain of living waters, to hew out for themselves cisterns, broken cisters that can hold no water." In the midst of light they have chosen darkness, and corrupted their children by their sad example.

I have warned you once for these things, and twice have I spoken unto you, saith the Lord; but you have neither kissed my rod, nor humbled your-

selves under my chastisements. "The showers have been withholden and there hath been no latter rain; yet you have refused to be ashamed. My judgments have been abroad upon the earth, but you have not learned righteousness."

Wherefore, the young lions from the forest have roared upon you. They have made your land waste, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes have* broken the Crown of your head." I have let the savages of the woods loose upon you. They rage in all your borders. Your country is depopulated, your villages burnt up, and thousands of your miserable brethren, tortured, murdered, or carried into barbarous captivity. The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, "that bewaileth herself, and spreadeth forth her hands; saying, woe is me now for my soul is wearied because of murderers.—I have sent a nation upon you from afar, whose language you know not; a mighty nation from the north country; rising up from the sides of the earth; that lay hold on the bow and the spear; whose voices roar like the sea; who are cruel and have no mercy; at whose fame your hands wax feeble, and one says to another, go not out into the field, nor walk by the way, for the sword of the enemy is on every side,

* This is otherwise rendered "feed on thy Crown." But, however it be understood, the words, and the whole description that follows, are too remarkable not to bring to our mind all the horrors of an Indian war, and the detestable custom of scalping, or cutting off the skin of the head, to be sold for a price.

and whosoever goeth out shall be torn in pieces. And behold! they eat up your harvest and your bread, which your sons and daughters should eat; and they eat up your flocks and your herds and your vines and your fig-trees; and they impoverish your fenced cities wherein you have put your chief trust."

And should any one say, why doth the Lord these things to his people? This shall be your answer. Like as ye have forsaken me, and shewn yourselves unworthy of your holy religion and exalted priviledges, so I have forsaken you, and delivered you over to be chastised with an iron rod by these your fierce enemies. For will ye not fear me, saith the Lord, who have done so great things in your behalf? Will ye not tremble at my presence, whom earthquake, fire, and storm, and all the elements obey? Why will ye trust in lying words, saying "The temple of the Lord, the temple of the Lord;"—we are Britons, we are Protestants? What signify these names, when you have forgot the cause of your country, and made your religion a reproach among the Heathen around you? Will ye steal, will ye commit adultery, will ye defraud, will ye walk after covetousness, will ye profane my name, will you disregard my righteous judgments, will you remain indifferent to the preservation of your inestimable privileges; and then will ye come and stand before me, in my house which is called by my name, and say we are Britons, we are Protestants, as if this would justify you in all these abominations?

The very fowls of the heaven act a more consistent part than you. They observe the signs and the

seasons which the Lord hath appointed for them. But you have neither regarded my former judgments, nor have my latter more severe ones awakened your attention, and made you wiser. Even in the very sight of "Sinai's burning mount;" in the midst of the most complicated miseries; when blood and desolation are all around, you have neither reformed your lives, nor regarded the distress of your country. An evil spirit of unbelief hath gone forth among you, setting every present danger at a distance. You have refused to "play the man for the cities of your God," or to defend that glorious plan of public happiness delivered down to you by your fathers. Strifes, discords, hatred, uncharitableness, licentiousness, civil broils, calumnies and contention about trifles, have been uppermost in your thoughts; while your most valuable and essential interests have been made a secondary concern, or perhaps no concern at all, or the concern only of those who wanted the power to serve them.

In such circumstances what doth it signify to say "The Law of the Lord is with us;" we are a distinguished people; ours is the reformed religion, and ours the enjoyment of civil liberty? Were you truly sensible of the immense value of these supreme of blessings, your practice would have been conformable; and your souls would have been enflamed with all the ardours of the brave, on the least approach of danger towards them.—You likewise say, you are wise; and boast of your superior improvements. But what marks of this can you shew? Even the heathens themselves have outdone you in wisdom

and stratagem. Your armies flee before them; your wise men are confounded; none of their devices prosper; seeing they have rejected the Lord, and have not sought council of the most high.

What, then, will be the end of these things? Hear it now from that wisdom which cannot err. "Unless you repent and return and amend your ways, the soul of the Lord will utterly depart from you. He will give your wives to others, and your fields to them that shall inherit them."

Thus, my brethren, we see a striking similitude between us and the Jews in many strong and capital instances; and I am persuaded you will not think the picture exaggerated. Within the short period of one year, how many marks of God's dealing with us have we seen? Not to mention excessive droughts, earthquakes, and other omens of his wrath, the troops sent to our protection have been most miserably defeated, and such scenes of barbarity, horror, and desolation have ensued, as human nature shudders to recount, and history can scarce parallel!

Yet what have we profited by all this? Has it humbled us under our sins? Has it brought our civil discords to an end? Or has it eradicated those absurd principles of government that have brought our country to the brink of ruin? On the contrary, are they not inculcated among us with more zeal and industry than ever? Have we not many who have made it their business to restrain the ardour of God's people in their righteous cause; to tie up the hands of the king's best subjects in the hour of extremest danger, and cry "Peace, Peace, when there is no

Peace?" Have we not many who, like the prophet Jonah in the storm, are gone down to the fast places, to indulge themselves in inglorious rest, when the poor shattered bark that carries them along is ready to be swallowed up of every wave?

Yet I would hope that but small part of this guilt will fall to the charge of the Protestant ministry of this province. It would not become me, who am even less than the least of all God's servants, to stand forth the accuser of my brethren, on any occasion; and, on the present, I know many among them who have nobly exerted themselves in the cause of God, their king, and their country. Yet, perhaps, after all, there may be some who have been but too complaisant to favourite vices and opinions. If that should be the case, Oh! let them think how great their condemnation will be. For, if the guides be gone out of the way, how shall those that follow after be in the straight path? If the ministers of God's word have once learned to stoop to prejudices, or to suppress one needful truth, either through fear or favour, it is one of the worst symptoms of total degeneracy, and the hopes of reformation are utterly blasted.

How different a conduct did that zealous preacher of righteousness, the author of my text, observe? Though called to his sacred office when very young, yet he was not awed by the faces of men. He scorned either to sooth them in their folly; or to burn incense on the altar of popular applause; or to sacrifice his virtue and judgment to prevailing errors. He sets out, in his first chapter, with a most fervent and enlightened spirit, declaring that he had it in charge

from the living God to speak to his people, and not to be dismayed at their faces; for that the same God who had called him to be a prophet was able to support him in the execution of his high commission, and had made him as "a defenced city, as an iron pillar, as a brazen wall against the whole land," and all its corruptions.

Trusting to such a mighty support (and what preacher of righteousness may not trust to it?) he determined that no temporal consideration should awe or influence him from his duty. He appeared in the midst of his people, in the most perilous times, not like some wild impostor, foaming and tearing his own flesh, but like a prophet of the Most High God, majestically composed, and awfully impressed with the whole weight of sacred and important truth. For the space of forty years, he continued a faithful messenger of his maker's will; pleading the cause of expiring righteousness and trampled virtue, among a back-sliding people, with an exalted vehemence and unremitting ardour, against far greater corruption than we have to struggle with. Ours, I trust, is not yet total like that of the Jews, for which reason I did not carry the similitude quite through; and, although we have many who are ready to tear our names in pieces whenever we mention the cause of our country, especially if we are zealous in pressing home the great duty of defending our inestimable rights against a Popish and Heathen enemy, yet we have also many who have laid the state of their country, and God's dealings with us, deeply to heart. Nay, I hope that even the worst of us have some virtues

to put in the balance with our vices; that there is mercy with God for us all, if we earnestly seek it of Him; and that the day of our entire desolation is not yet come! But let us remember that every neglect of his visitations is an approach towards that fatal day, and that if we continue longer hardened under the present severe chastisements of his hand, we have reason to fear that a worse thing will befal us.

It is the method of God's providence to bear long with his people, and to try all methods of reclaiming them consistent with their moral agency; such as by reproof, by example, by mercy, and by chastisement. But there is a time when his patience has had its full work, and "*there remaineth no more sacrifice for sins." There is a stage or crisis in the corruption of nations, beyond which it is as impossible for them to subsist, on any tolerable principles of social happiness, as for the body to move when the life and spirits are fled. It follows, then, that every neglect to improve by God's merciful visitations is an advance to this stage, and therefore a fatal symptom of approaching ruin.

To offer farther proofs of this would be needless. For if there be any meaning in all that I have laid before you; if the words of the text and the whole tenor of scripture be of any weight; if the voice of reason and the experience of ages be worthy of regard; then it is evident, past contradiction, that national vices lead to national misery. For a holy and just God must punish the flagrant abuse of his miseries; and when this abuse is by a whole people,

* Heb. x. 26.

or the majority of them, the punishment may well be expected in this world, seeing in the next all the present societies of men will be disbanded. Besides this, in the very nature of things, a general corruption of the several members must lead to a dissolution of the whole body.

If we search all the annals of mankind through, we shall find that no people was ever truly great or prosperous, but by supporting a sense of Liberty, and upholding the majesty of virtue. Government cannot be maintained on any other principles than justice, truth, and sobriety. Vice is a standing rebellion against God and government, and a total subversion of all order and faith, and peace, and society among men.

Let me, then, my brethren, adjure and beseech you to improve this day of solemn humiliation before the Lord, to those pious purposes for which it was set apart. Let me call upon you, by every dear and sacred tie; by all the deliverances which God hath wrought for you; by all the inestimable blessings which you have received at his hand; by the glory and dignity of your immortal nature; by the sanctifying graces of his holy spirit; by the glorious coming of his everlasting Son from the bosom of his love; by his adorable plan of redemption and bloody cross; by the purity of his everlasting gospel and your high calling as Christians; by all that you are, and all that you hope to be; by the slender thread of life that separates you from the dark mansions of the grave; by the sound of the last trumpet that will raise you to endless life; by the sun in darkness and the moon

in blood; by Jesus the Redeemer seated on his awful tribunal; by the last solemn sentence and an eternity to come—or if these glorious and important considerations will not work upon you, let me call upon you by your dread of punishment and fear of ruin; by all the examples of divine vengeance that have been laid before you; by a regard to your posterity yet unborn; by the sighs and distress of your captivated brethren; and by the groans and miseries of your bleeding country—REPENT; be converted from every sin; humble yourselves in the dust before the Lord; cry earnestly unto him for forgiveness through the blood of Jesus, and stedfastly purpose to walk before him for the future, "in holiness and righteousness all the days of your lives!"

Such a conduct as this will equally entitle you to the character of good Christians and good Citizens. For whatever we may boast of public spirit and love to our country, it appears from what has been said, that he, and he only, is the greatest patriot, and manifests the greatest public spirit, who supports the majesty of religion, reverences the laws of his country, and keeps a conscience void of offence towards God and towards man. And happy is he, of all others most happy, whether in a high or low station, who, in the present confusion of our affairs, can lay his hand on his heart, and pronounce that such has been the steady tenor of his proceedings. For him there will remain the recompense of the just, when all sublunary things shall have come to an end.

Grant, O heavenly Father! that such may be the future conduct, and such the final recompense of

every one of us here assembled before thee. Graciously accept this day's imperfect service and the humble offerings of our praise for all Thy unmerited mercies; and particularly for having saved us from the fury of those raging Earthquakes that have so lately whelmed thousands, perhaps less guilty than we, in one sudden ruin. Strengthen us with Thy grace for the performance of those vows of amendment, into which we have now solemnly entered. Continue to us the pure light of the everlasting gospel, which thy justice might well remove from us. Bring our civil discords and all erroneous doctrines to a speedy end. Hear the cries of our suffering and captivated brethren every where, and support them in thy faith and fear. Have pity on the general distress of this country; and Oh! Thou whose Almighty power can raise even the dead from the grave, raise up leaders and champions among us for our holy Zion, in this day of peril; that even the bones which Thou hast broken may hear of joy and gladness! Inspire us with a high and commanding sense of the immense value of what we are now called to defend; which will be the best foundation of true heroism and virtue. For could we be once so lost to goodness and wisdom as to apprehend the difference between one religion and another, one system of government and another, not worth the price of blood and treasure, the day of our desolation would not be far distant; and we and our posterity would soon be lost and blended among the nations around us that know not thee; from which unspeakable calamity good Lord deliver us to the latest generations, for the sake of our Saviour Jesus Christ! Amen.

SERMON V.

A FAST SERMON

PREACHED AT ALL-SAINTS CHURCH,

IN THE COUNTY OF PHILADELPHIA,

JULY 20, 1775,

BEING

THE FIRST AMERICAN FAST

RECOMMENDED BY CONGRESS.

PRAYER, BEFORE SERMON.

FATHER and Lord of all! Creator, Preserver and Judge of the World! Thou First and Best of Beings! Glory, eternal Glory, be ascribed to Thee, who hast made us capable of knowing, seeking, and loving Thee—calling us to fly to Thy mercy, as Children to a Father, for aid and direction in all our undertakings, and for strength and deliverance in all our dangers.

Lost, utterly lost, should we be to all sense of Gratitude, and Goodness, if we did not feel and adore Thy daily loving-kindness to the Children of Men—We feel, and we adore, these Thy transcendent attributes, O! Thou King of Nations! Struck with the unspeakable majesty of thy Divine Perfections, conscious of our own unworthiness, and relying only on the worthiness of Thy beloved Son, Jesus Christ, we come this Day to prostrate ourselves at Thy Foot-stool; Fearing, yet Loving; Trembling, yet Adoring!

When we contemplate Thy Providence, we must confess that Thou hast done wonderful things for Us, and for our Fathers of old! Thou gavest them a goodly heritage, and the power of Thy goodness hath often supported them, and us, in

the days of danger! But our thankfulness has not followed Thy Mercies, and our transgressions have multiplied against Thy Goodness "Thou hast visited us for these things, but we have not learned righteousness; and justly might Thy Soul be avenged on such a nation as this."* Justly mightest Thou remove our candlestic from us—the Light of Thy Countenance, and our precious Privileges, Civil and Religious.

But, spare us, Lord most holy! O! God most merciful! cast us not wholly off. Although we have sinned against Thee, yet still we will trust in Thee—and we know in whom we trust! "Thy hand is not shortened that it cannot save, neither thine ear heavy that it cannot hear†" "The bruised reed Thou wilt not break, nor quench the smoking flax."‡ Suffer us, therefore, O God, through the merits of Christ, to seek refuge at thy Mercy-seat; humbled under Thy chastisements; confessing and bewailing our manifold offences, and stedfastly purposing, to amend our lives; and striving to revive (each in ourselves and in others, as far as our influence extends) a Spirit of Primitive Piety, Virtue, and Integrity.

As the true foundation of this, inspire us with an awful reverence of Thy glorious Majesty, with a prevailing Love, and deep Veneration of the pure Religion of Jesus, and that genuine Liberty, both Spiritual and Temporal, with which the Gospel makes us free. For the support of this Liberty, and this only, may all our efforts, public and private, be directed. By the true Spirit of it may we be guided; and, at its sacred uncorrupted call, may we follow, whether to life or to death!

In compassion to a bleeding land, and through the intercession of Thy blessed son, hear the fervent and sincere Prayers this day offered, or to be offered, unto Thee, for a speedy, just and happy termination of this unnatural Strife of Death among Brethren—Children of the same Parentage and Blood! May our hearts be again knit together in the mutual bands of Love, Virtue, and common Good; and may our gracious sovereign,‖ as

* Jer. v. 9. † Isaiah, lix. 1. ‡ Isaiah, xlii. 9.

‖ This Prayer was made, more than a year before the Declaration of Independence, when Prayers for the King, &c. were continued as usual, in

the Father of all his people, be endued with wisdom from Thee, to reconcile and establish their mutual rights upon the most permanent foundation; regarding all his subjects with an equal eye, considering their joint happiness as his greatest glory; and after Thy Divine Example, placing his supreme delight in Mercy, Peace, Truth, Righteousness, and doing Good!

May all who exercise subordinate authority, whether derived from Prince or People, consider the account they must give to Thee; seeking, above all things, the maintenance of Religion as the true way of restoring our lost Peace, preventing the further effusion of Kindred-Blood, and healing our country's wounds, upon a true plan of Constitutional Liberty, which can only stand upon that just Subordination to the parent state, which is for the mutual interest both of parent and children. May every licentious thought, be removed from our hearts; and may we still consider that government is of the appointment of God, for the terror of evil-doers, and the praise of them that do well.

In mercy to a Nation, that has long been thy peculiar care—in mercy to us their Children too—grant that we may all regard the Things that belong to our true Peace and Salvation, lest, for our Offences, they should be finally, and forever, hid from our eyes! Hasten that happy time, when, in Thy love and fear, we may all "sit quietly under our vine, and under our Fig-tree, none making us afraid." May this day's Humiliation before Thee—our Godly Sorrow and Repentance, our Tears, our Prayers, our Praises, be acceptable in Thy sight, through the merits of Christ Jesus, in whose name we further pray—Our Father, &c.

all our churches; and when the People of America, by their Delegates in Congress, claimed only a Redress of Grievances; and expressed nothing but their former attachment to the Government of Great-Britain, and sought nothing but Reconciliation with the mother-country and their Brethren there, on the constitutional terms, of a Restoration to, and the continuance of, equal Rights and Privileges.

SERMON V.

ISAIAH, lviii. 4, 5, 6, 7.

YE shall not Fast to make your voice to be heard on high. Is it such a Fast that I have chosen? A day for a man to afflict his soul—to bow down his head as a bulrush, and to spread sackcloth and ashes under him!

Wilt thou call this a Fast—an acceptable day unto the Lord? Is not the Fast that I have chosen—"To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, break every yoke, deal thy bread to the hungry, to bring the Poor that are cast out to thy house; that when thou seest the naked, thou cover him; and that thou hide not thyself from thine own flesh?"*

IN the present calamitous situation of public affairs, this day has been recommended, by those exercising the delegated authority of the people of these colonies, as a day of general Fasting, Humiliation and Prayer.

Upon an occasion so interesting, when regular government is convulsed, and its branches or parts, clashing together in dreadful conflict, I shall not seek to increase the general confusion, or add to the distress, by any severe scrutiny, into the right of appointing Special Fasts, for the Church in general, or any particular Church; especially as this Day's Fast is not authoritatively enjoined, but only recommended.

* Psalms, read 34, 46.
1st Lesson, 2 Chron. ch. xx.
2d Lesson, Matthew, ch. vi. 16 to 23, both inclusive.

I know that the members of the Church of England, to which we belong, feel as much as others for the calamities and divisions of our citizens and country, on both sides of the Atlantic; and are equally concerned for the preservation of our just rights; nor averse to lament every danger to which they may be exposed, and to put up fervent supplication to the Almighty, "that they may be preserved inviolate, and transmitted safe, to our latest posterity!"

From the first origin of this unhappy strife, it has been my unfeigned Wish and Prayer, that, in the dreadful conflict, wherein this country seems about to engage with the great Nation from which we sprung, a deep and solemn pause might be made, on both sides, for serious meditation; and that all of us, in the first place, might turn our thoughts to God and his Providence; consider the gracious purposes for which he seems to have planted us in this Land; search our own hearts narrowly, and discover how far we conspire with, or counteract his Will and Ways, in the dissemination of human Wisdom, and human Happiness!

I could not, therefore, so ill reward the confidence which these congregations have so long placed in me, as to decline meeting you this day, in order to assist your meditations; lest, I might leave you under the necessity of seeking that assistance from those who might not, perhaps, improve the present opportunity for leading your thoughts into that channel, in which I would wish them to flow at this trying time. For although our temporal calamities have called us to

the present duty, yet I propose to carry you beyond them, into a more extensive field.

Days of Fasting have been in use among all Nations, professing a belief of God's over-ruling Providence. The Scriptures abound in examples of Fasts, for deprecating the righteous visitations and impending judgments of the Almighty.

Moses commanded the people to humble themselves and afflict their souls before God, at certain times, with godly sorrow; judging and loathing themselves.

Joshua, and the Elders of Israel, remained prostrate before the Ark, from morning until evening, without eating.

The Israelites, when invaded by the Philistines, assembled before the Lord at Mizpeh, and fasted, in his presence, till the evening.

Jehozaphat's fast was the subject read to you as the first lesson for this day's service.

Nay, the very Heathens sometimes make a Fast an act of religion to their gods; and the king of Nineveh not only ordered men, but even the beasts of the field, to fast.

The Jews were sometimes more strict; making the very children at the breast to join in the fast. The act of Fasting, therefore, stands upon sufficient authority; but the true use and design thereof must be learned from scripture and the reason of things, and herein the prophet Isaiah, in the Old Testament, and our blessed Saviour himself, in the New, have given us the best rules.

" Ye shall not fast (says our text), to make your " voice be heard on high. Is it such a Fast that I " have chosen—a day for a man to afflict his soul; " to bow down his head as a bulrush, and to spread " sackcloth and ashes under him? Wilt thou call " this a Fast, an acceptable day unto the Lord?" No, implies the prophet in his answer, the Fast which the Almighty has chosen is far different.—

" It is to loose the bands of wickedness, to undo " the heavy burdens, to let the oppressed go free, " and to break every yoke? It is to deal thy bread to " the hungry, and to bring the poor outcast to thine " house—when thou seest the naked, to cover him, " and not to hide thyself from thine own flesh."

Thus, we see that, even in an Old Testament Fast, all outward observances and ceremonies—" afflicting the Flesh, bowing the head as a bulrush, wallowing in ashes," and the like, were only so far of any value before God, as they were the Fruits of the Spirit, the genuine mark of Hearts loathing iniquity; striving to loose the strong bands of wickedness; ceasing from evil; learning to do well; and calling forth the soul in all actions of mercy, loving kindness, and true benevolence. This is the genuine Fast, the unfeigned Humiliation of soul, required by the Prophet! And our Saviour himself confirms the doctrine; telling us that our Fasting should not be like that of the Hypocrites; consisting only in sad countenances, and disfigured faces; but in godly sincerity, not regarding the applause of men; but fasting in the secrecy of heart, considering ourselves

only as in His presence " who seeing in secret will reward openly all those who come to Him with souls thus sincerely penitent."

Thus far in general, concerning the nature of a True Fast; and I doubt not many Sermons will this day be delivered, in order to lead to such sincerity of Fasting, by displaying to men the terrors of the Almighty; and the punishments wherewith He now threatens and visits us for past sins, and the neglect of His manifold goodness to us as a people. And much might be said on this subject—But, as I hinted before, I would chuse to lead you farther, and into a field of higher fruits.

Your fears, I trust, are sufficiently alarmed. You have, I hope, turned your thoughts to Almighty God. You have beheld His hand lifted up over this prostrate and afflicted land—afflicted with the worst of evils—the demon of discord and civil distraction—You are all ready to cry out—" who will shew us any good? Lord have mercy upon us, and deliver us—We repent of our sins, and seek Thy grace for reformation and amendment."

I would, therefore, cherish these good dispositions; and what may, peradventure, have begun through Fear, I would ripen into maturity by the more cheering beams of Love. Instead of increasing your afflictions, I would convey a dawn of comfort to your souls; rather striving to woo and to win you to Religion and Happiness, from a consideration of what God hath promised to the Virtuous, than of what He hath denounced against the Wicked, both through Time and in Eternity.

It hath always been a favourite theme with me, in my public addresses, to dwell much upon those Prophecies, and portions of holy Scripture, which predict that, God's own government, in the hearts of men through the Gospel of Jesus Christ and the Grace of his Holy Spirit, shall be extended, among those that " sit in darkness and the shadow of death, even to the remotest ends of this habitable world;" and that although God's gracious purposes may be counter-worked and stayed long, by the unworthiness of the instrument which he hath chosen—perverse Man—yet they cannot, finally, be frustrated!

I would now pursue this subject, and impress this strong hope, that notwithstanding the darkness that now hangs over us, the Lord (as the Prophet elsewhere expresses it) offers himself as " an everlasting Light to us"—that if we will obey His call, and follow where His divine Providence points our glorious way, our days of Mourning shall yet be turned into Joy. " We shall yet become a righteous " people and inherit the land forever, as a branch of " His planting, in which He may be glorified—that a " little one among us shall become a thousand, and " a small one a strong nation, and that He, the Lord, " will hasten it in his time*."

This ravishing hope, my Brethren, if duly cherished, will lead us, better than a thousand arguments founded in Fear, to improve the design of our present meeting, by a view of our own situation in this country, the designs for which God appears to have

* Isaiah, lx. 22.

planted us in it, and the part which it is our duty to act in this day of trial; so as neither to counteract our promised bliss by licentious Impatience, nor forfeit our hopes of it by unmanly Fears.

If we turn our thoughts to the ways of Providence, as recorded in history, profane as well as sacred, and consider the fate of Christian empires—how they have been alternately blessed with the enjoyment of Gospel-light, Liberty and Happiness, alternately lifted up and cast down, according to their due use, or corrupt abuse, of these blessings; if we mark their progress through the old world; and impartially examine the prophecies which relate to their gradual extension to the remotest habitations of the Gentiles; we shall find rays of Hope darting in upon us, which may yet help to cheer us, amidst all the gloom that now broods over us.

Like the Sun, these mighty blessings (Gospel-light, Liberty and Happiness) have still pursued their western course, since the birth of Christianity, till, in meridian splendour, they reached the utmost verge, the *ultima Thule*, of the old world; where they long illuminated the favoured land from which we sprung. And, while they shone in noon-tide glory there, their cheering rays extended with our ancestors across the vast Atlantic, dispelling the long, long, night of darkness in which these American regions lay involved; and opening upon Us a radiant Morn, which gave the joyous earnest of a future resplendent day. That Morn is now overcast; but our Sun, we trust, only hides his head from us for a time, and is not commanded, by an unappeasable Providence, to

revert from his destined course, and measure back his former way.

If we make a due improvement of the present visitations of Heaven, the clouds will speedily disperse; our Sun will break forth with renewed vigour, and these " ends of the earth shall yet see the salvation of God."

In this view of things, my Brethren, and on this solemn day, set apart for humiliation of soul, godly sorrow, serious meditation and sincere repentance; fixt, as it were, in the very midst of the great Drama, which the Almighty, by his own ways and means, is carrying on to Perfection; let us make a deep pause; and, turning our reflections both backward and forward, and more especially upward to Him, let us deal honestly with ourselves, and impartially consider the part we are called to act.

It is more than probable that the chief concern of the greatest part of us this day—the sentiment uppermost in our hearts—relates to our temporal salvation. This is not blameable, but only in the degree of our concern. Our temporal distress assembled us here, and has prostrated us at our Maker's feet; when, probably, had Prosperity surrounded us, we should have been forgetful of Him, and spending the precious moments in Vanity, and things of no Spiritual Profit.

Of this principle I will avail myself, therefore, in the first place. Would you be thought Patriots indeed? Do you profess yourselves, in good earnest, ready to sacrifice your blood and treasure for the temporal safety of your country? Have you lifted up your voices to God in fervent supplications, that he would

strengthen your resolutions and prosper your endeavours? And in return for his expected deliverance, have you in his awful presence, deprecated your former sins, and (solemnly renouncing them) promised to devote yourselves to his will and ways, all the days of your lives? So far as you have done this, you have done well. So far you have kept a true Fast, considering it as something infinitely above all human Appointments.

But if any seeds of Ambition, Licentiousness or Revenge, are yet left to spring up in our hearts, to check those Fruits of Peace and Love, which the Gospel of Christ would cherish there; if we have brought to this solemn Fast any turbulent Desires, any secret views of fostering Party-Spirit, any Lust of unjust Dominion, any Impatience of lawful Government, or wish to weaken its bands, or intrench upon plighted Faith and the Sanctity of Laws—then let us be assured that we counter-work our own Salvation, not only in the next world, but in this. Our Fast this day, is only a mockery of our almighty Creator!

If we come to God for a blessing on our temporal affairs, it must be with the conviction that all earthly happiness is derived from Him; that, in his sight, the best Christian is the best Patriot; that the Man who upholds the Purity and Majesty of Religion can best serve his country; and that where the Sense of Religion is once lost, the Sense of Liberty, and of every thing else that is valuable in this world, must be immediately lost with it.

My Brethren, I am now upon a very serious subject, and in very serious times. I trust you will suf-

fer and expect me to speak with the utmost freedom, as becomes one professing, from scripture, to speak the will and word of God among you.

If then we would seek true inducements for Heroism and Virtue in every time of danger, let us not consider this fruitful land which we possess, as given to us merely for advancing our own temporal interests; but also that we might be the means of diffusing the Knowledge and Practice of Religion, as well as of civil Liberty and Happiness, to the nations that sit in Darkness round us.

Nay we ought to view this design—(the planting and raising an Empire of Christian Knowledge here) as the first and greatest work we have to do.

A temporal Empire, however favourite a notion, is a secondary work, which can only spring from, and be supported by, the former; without which, all other blessings of nature or industry—the happiness and fertility of soil, zeal and struggles for Liberty, will be totally vain.

That this whole continent shall one day become a happy seat of knowledge and freedom, arts and polished life, and whatever can exalt or adorn mankind; is a hope which, as I said before, the voice of Scripture and Prophecy leads us fondly to cherish in our breasts. It seems the mighty purpose of God, in many predispositions of his Providence, to enlighten the dark parts of this new world; and He will raise up proper instruments, if not in us, at least in others more worthy, should we neglect the advancement of His divine purposes.

It becomes us, therefore, impartially to examine our own hearts and ways; to consider how far we are

striving to embrace the opportunities offered us of becoming instruments in the hands of Providence for spreading Religion and Virtue through this immense country.

With what reproach would our names be transmitted to posterity, should we act as if we had come into this land flowing with Milk and Honey, only to eat and enjoy the fruits thereof; to wrest from the former Lords of the soil the possessions which they have held from age to age; without striving, in return, to better their condition, by Example, by Precept, by every means in our power; diffusing among them all the blessings which a pure Religion, and a temperate System of Laws, can give.

In this view of things, and on this solemn occasion, let me therefore sum up all I have to say by entreating you, in the name of God and by the love you profess for your country, to regulate all your conduct by the principles of Truth, Justice and Righteousness. Keep in view the divine Work in which you are called to be Instruments, so far as we seem capable to comprehend the Promises and Revelations of the Almighty. Strive in the first place to preserve your spiritual Liberty, and to resist the Dominion of Sin, adorning your profession by the Purity of your Lives; and then you may hope for a blessing in every effort for the support of your civil Liberty—Let no Acts of Violence, Rashness, Intemperance, or Undutifulness to the country from whence we spring, evern disgrace our cause. And be assured, as I said before, that he is truly the greatest Patriot, and the best man, who, in all his ways, supports the majesty

of Religion, reverences the laws of his country, and keeps a conscience void of offence towards God and towards man.

While you act within this line; while you can carry with you a true conviction that Religion, Justice, Laws divine and human, are on your side, in this great contest; the worst events will not apall you too much; nor the most prosperous elate you into forgetfulness of God. Your zeal will be enlightened, but temperate. The pulse of glory will beat high, but not with a Feverish heat.

May the almighty God, therefore, in this day, of his visitation, direct you in all your ways, and speedily give you, "Beauty instead of Sackcloth and Ashes, "the Oil of Joy instead of Mourning, and the Garment of Praise instead of heaviness of Heart."

Amen.

SERMON VI.

A FAST SERMON,

PREACHED IN CHESTER CHAPEL,

KENT COUNTY, MARYLAND,

MAY 3, 1781.

ISAIAH, lviii. 3

WHEREFORE have we Fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge!

WE are this day assembled, agreeably to the recommendation of the Congress of these United States, as expressed in the following Proclamation, viz.

" At all times it is our duty, to acknowledge the over-ruling Providence of the great Governor of the universe, and devoutly to implore His divine favour and protection. But in the hour of calamity and impending danger, when by fire and the sword, by the savages of the wilderness, and by our own domestics, a vindictive enemy pursues a war of rapine and devastation, with unrelenting fury, we are peculiarly excited, with true penitence of heart, to prostrate ourselves before our great Creator, and fervently to supplicate his gracious interposition for our deliverance.

The United States in Congress assembled, therefore, do earnestly recommend, That Thursday the third of May next, may be observed as a day of Hu-

miliation, Fasting and Prayer, that we may, with united hearts, confess and bewail our manifold sins and transgressions, and by sincere repentance and amendment of life, appease his righteous displeasure, and through the merits of our blessed Saviour, obtain pardon and forgiveness: That it may please Him, to inspire our rulers with incorruptible integrity, and to direct and prosper their councils: To inspire all our citizens with a fervent and disinterested love of their country, and to preserve and strengthen their union: To turn the hearts of the disaffected, or to frustrate their devices: To regard with divine compassion our friends in captivity, affliction and distress, to comfort and relieve them under their sufferings, and to change their mourning into grateful songs of triumph: That it may please him to bless our Ally, and to render the connection formed between these United States and his kingdoms a mutual and lasting benefit to both nations: To animate our officers and forces by sea and land with invincible fortitude, and to guard and protect them in the day of battle, and to crown our joint endeavours for terminating the calamities of war with victory and success: That the blessings of Peace and Liberty may be established on an honourable and permanent basis, and transmitted inviolate to the latest posterity: That it may please Him to prosper our husbandry and commerce, and to bless us with health and plenty: That it may please Him to bless all schools and seminaries of learning, and to grant that truth, justice and benevolence, and pure and undefiled religion may universally prevail.

Frequent have been the days of humiliation, and the fasts which our Rulers, in their Piety, have recommended during a few past years. And once at least every year hath, (if not oftener) beheld the inhabitants of these states, (in consequence of such recommendation) assembled, and prostrated, before the Lord, in Prayer and Fasting; and now at length, through the impatience of our tempers, the deceitfulness of our hearts, and the weakness of our faith, we are ready, perhaps, to take up the complaint of the Jews, and in the language of despair, instead of the voice of Godly sorrow and repentance, to argue the matter with our great Creator, and to question his goodness and justice in the words of my text—

"Wherefore have we fasted and Thou seest not? "Wherefore have we afflicted our soul, and Thou "takest no knowledge?"

These are awful questions, and which He only to whom they are addressed, can answer; for "known unto Him, (and unto Him only) are all His works and ways from the beginning of the world." And therefore, since, by his holy prophet, he has vouchsafed an answer to these and such like questions, to the desponding Jews, in circumstances not unlike to our own; we cannot better employ our time, on this solemn occasion, than by considering—

First—The answer given by the prophet to these questions of the Jews, and the reasons of the Almighty for the frequent rejecting of their fasts;—

Secondly—How far our fasts may be chargeable with the like defects in the sight of a just and all-seeing God? And how, through His grace, our Pray-

ers and Fastings, our Praises and Thanksgivings, may be rendered more acceptable to Him?

Although we have the Gospel in our hand, as the fulness of Divine Light and Knowledge, to which no addition can be made in our mortal state; yet we are to adore that Providence which has given us the Old Testament also; wherein is contained an account of the dealings of the Almighty, in ancient times, with his own chosen people; and from whence lessons are to be derived, that with profit may be applied to the instruction of mankind in all succeeding ages.

The chapter from which my text is taken, and which I read to you as the first lesson for this day's solemnity, is every way suitable to the purpose of our meditations. It is itself a fast-day Sermon, or the great heads of what the prophet, by the inspiration of the Almighty delivered to the Jews, upon one of their great days of humiliation. For upon these solemn days the prophets of the Lord were particularly commanded to deliver public exhortations and addresses, sparing neither High nor Low, Prince nor People, but boldly warning them of their iniquities, and calling aloud to repentance by every argument of terror and of love.

Thus the prophet Jeremiah, although shut up in prison, for having given offence to the king and great men, by the freedom and truth of his exhortations, (a calamity which often befel him during his ministry) yet when a solemn Fast was to be observed, on the loss of the city; we find that he would not neglect, at any peril, to do his duty and deliver

the will of the Lord even to the King and the People, who persecuted him.

He therefore commands Baruch to take a Roll of a book, and write from his mouth all the words of the Lord that he had spoken against Israel and against Judah—and continues he, since "I am shut up and "cannot go into the house of the Lord; therefore go "Thou and read in the Roll, which Thou hast written "from my mouth, the words of the Lord, in the "ears of the people, in the Lord's house upon the "Fasting-Day; and also thou shalt read them in the "ears of all Judah that come out of their cities. It "may be they will present their supplication before "the Lord, and return every one from his evil way— "for great is the fury that the Lord hath pronounced "against this people"—

So that the great intention of these Fast-Exhortations, was, if possible, to stir up the people, and lead them, by prayer and supplication and turning from their evil ways, to escape the impending judgments of Almighty Justice. And these exhortations and Sermons appear accordingly to have been delivered to the people at their first entrance into the house of the Lord, to excite them more devoutly to Prayer and Praise; and was not deferred, as the custom now is, to be delivered after offering up our Prayers and Praises.

For this purpose these ancient prophets and preachers had their stand in a place where they could be alike heard by Princes and People, as they assembled for the Temple-Service; and often too, they

stood in the streets and at the gates of the city to be heard by those, who entered from distant places.

Thus " the word of the Lord came to Jeremiah " saying—Stand in the gate of the Lord's house, and " proclaim there this word—to all that enter in at " these gates to worship the Lord*." And again† " proclaim these words in the streets of Jerusalem." And‡ " Hear these words, ye Kings and all ye Inha- " bitants of Judah and Jerusalem, that enter in by " these gates."

But, return we now to the remarkable Fast-Sermon of the prophet Isaiah, in the chapter from which we have taken our text; and let us consider as well the calamitous situation of the Jews at the time of the Fast, which is probably here described, as the reasons of God's rejecting their Prayers and Supplications; and, as we proceed, let us not be blindly partial to our own Situation and Sins, but make a due improvement of the experience and examples recorded for our instruction.

The situation of the Jews, after they had been first spoiled by the Assyrians, and afterwards by the Babylonians, as set forth in the forty-second chapter of this prophecy, claims our first attention. And truly melancholy and miserable it was.

" This people, (saith the prophet) is robbed and " spoiled. They are all of them snared in holes, and " hid in prison-houses; They are for a prey, and " none delivereth; for a spoil, and none saith, re- " store. Who among you will give ear to this?

* Jer. chap. vii. 2. † Chap. xi. 6. ‡ Chap. xvii. 20.

" Who will hearken and hear? Who is there that, " by the present judgments, will take warning, and " strive to avert the like judgments in the time to " come?"

Think not that these judgments spring up from the dust, or have come upon you without a cause. " For who was it that gave Jacob for a spoil and " Israel to the robbers? Did not the Lord? He against " whom we have sinned." And for what reason did the Lord thus deliver his people to be robbed and spoiled by their enemies? The prophet answers plainly—" Because they would not walk in his ways, " nor be obedient unto his Laws—Therefore he hath " poured upon them the fury of His anger, and the " strength of battle—and it hath set him on fire round " about, yet he knew it not"—That is, all the horrors and fury of war, and their very city and temple burnt to ashes by the Chaldean army, did not lead them to consider and turn again unto the Lord whom they had offended. They still continued in their sins, despised the Law of God, nor from all His visitations would they learn the righteousness.

'Tis true that so far as outward professions would go, so far as having the name of religion in their mouths, and claiming the privileges promised and covenanted by God to their Fathers for keeping the Law—so far as outward professions and claims of peculiar favour would go, they continued zealous before God—Nay, so far as days of solemn Fasting and Humiliation, on special visitations and calamities, might be thought a duty, they were not backward in the appointment and observation of them. But what

sort of Fasts they were, we shall soon learn from the Sermon of the prophet, in the chapter from which my text is taken.

The first verse is an awful command to him to go among the people on the solemn Fast-day; and to warn them of their sins—" Cry aloud and spare not; " lift up thy voice like a trumpet, and shew my peo- " ple their transgressions, and the House of Jacob " their sin." That is to say—In the boldest and most public manner, with all the freedom becoming a prophet and messenger of God, concealing nothing through Fear or Love, declare to the people their many transgressions, and especially their open hypocrisy, and " the iniquities of their Holy things."

For to all their offences they add this provoking aggravation, namely—high professions and shew of religion—" They seek me daily," or draw nigh to me in all outward ordinances, as a nation that would be thought to delight in knowing my ways and performing righteousness; and they ask of me the ordinances of justice, the rewards promised to holiness; and, wondering that they do not receive an immediate answer to their Prayers and Fastings, they cry out in the midst of every adversity—

" Wherefore have we Fasted and thou seest not? " Wherefore have we afflicted our soul, and Thou " takest no knowlege?"

Attend, therefore, Brethren, to the Prophet's answer to these most important questions! Astonished at their blindness to their own faults, and their expecting an immediate answer of favour from God, in all their religious approaches to Him; the Prophet re-

minds them, that they are taught from their own scriptures, " that the sacrifices of the wicked are an " abomination in God's sight; and that he will not " hear sinners," (though they call to Him in distress) without Repentance and Amendment of life.

" Behold, says the prophet, in the day of your " Fast, you find pleasure and exact all your labours"— Amidst all your pretended Humiliations before me, you still find a way of gratifying your own Passions and Covetousness, grieving and oppressing the Poor, and exacting every labour of those over whom you rule—Nay, instead of fasting from the Love and Fear of God—" Behold ye fast for strife and debate, " and to smite with the fist of wickedness." Your Fasts have only an outward appearance of devotion, while their true design is to promote some selfish or party view, or to sanctify in the sight of men some enormous wickedness; for such was the conduct of Jezebel; who, having determined to destroy Naboth, and rob him of his vineyard, ordered a fast to be proclaimed, and to have him falsely arraigned and condemned of blasphemy, as a part of that day's solemnity.

But, saith the Prophet, all this is abomination; and if you would truly Fast, it shall not be as you Fast this day, to make your " Voice to be heard on high," as if noise and outward vehemency could supply the place of true humiliation of soul and inward piety— Instead of having the fear and love of God reigning in your hearts; instead of bending in humble adoration before his throne; purging away the dross of your iniquity, and setting your whole affections, your hopes

of relief and deliverance, on the most High, " You Fast to appear righteous before men, and to promote your own unjust views." But, continues the prophet—" Is it such a Fast as this that the Lord has " chosen—For a man to bow down his head as a bul- " rush, and to spread sackcloth and ashes under him? " Wilt thou call this a Fast, and an acceptable Day " unto the Lord?" These are all vain pageantries and insignificant ceremonies of themselves, and no way tending to renew and purify the heart.

But, continues our sublime Prophet, would you know the true Fast which the Lord hath chosen, is it not this?—

" To loose the bands of wickedness, to undo " the heavy burdens; to let the oppressed go free, " and to break every yoke? Is it not to deal thy " bread to the hungry and that thou bring the poor " that are out cast to thy house? When thou seest " the naked that thou cover him, and that thou hide " not thyself from thine own flesh."

Here is a glorious catalogue of Virtues, a divine frame of Soul to bring with us in our humble approaches to God. For, without this divine frame of Soul, what are all the Mortifications of the flesh; what are all the penances inflicted on the Body, what is bowing down the head to the earth, the prostrating ourselves on sackcloth, the wallowing in ashes, or any outward rite or performance compared to this holy, humble and benevolent frame of mind, and those deeds of Virtue, Beneficence, Mercy and Justice which Isaiah prescribes as the true Requisites of a fast?

As far as Heaven is exalted above the earth, so far the latter transcends the former! and all Bodily Abstinences and Humiliations, are of no other value, than as they tend to Purify and Spiritualize the Inner Man.

What would it avail us, on this solemn day, to have abstained from our usual food and labours? What would it avail us to have humbled ourselves and bewailed our sins, and to have prayed to God to avert His anger from us, and to deliver us from the judgments with which we are threatened, unless we resolve to "loose every band of wickedness; and to do away every unjust burden which we can remove from our fellow-creatures?" Of this we may be assured, that nothing but our own sins, can stand between us and the propitious smiles of Heaven. When these are done away, through the mercies of Christ leading us to repentance and amendment, we shall no longer "fast and the Almighty not see—we shall no longer afflict our souls, and He take no knowledge."

For what purpose God has thought fit to permit a continuance of our present calamities, whether in judgment or mercy or both, is a matter which it becomes every man to consider in his own conscience. I hope but few of the crying offences for which the Jews were reduced to the extremest misery, and delivered over to the power of their enemies, can be justly chargeable to the people of this land; nor can we poor short-sighted mortals pretend to open the mysterious volumes of Providence and read its future purposes either of mercies or judgments towards ourselves—Nor am I fond of ascribing

every striking dispensation of Providence, to any particular Interposition of its power. It is sufficient for us that we consider ourselves always under its general government—and that we look upon our own fortunes as suspended at all times in the uplifted hand of the Almighty!

And therefore, such questions as the following will never be improper—viz. Whether an incorruptible spirit prevails in all our public measures? Whether the cries of the Widow, the Orphan, the helpless, never ascended, unpitied and unredressed, among us? Whether no rapacious and extortionate men, lifted into power by us, have sought to heap up wealth for themselves at the expense of their bleeding and suffering country?—

But I forbear these and the like questions; because, as I believe, the guilt of none of these things can be chargeable to any who now hear me; so neither is the Redress of such evils so immediately in our power; and a thorough Redress, there is reason to think, will be endeavoured by the proper authorities—

What chiefly concerns us, is Repentance, accompanied with earnest endeavours to amend our Lives, and fervent Prayers for Grace to enable us to resist Temptation, "to overcome the world," and to turn from all Iniquity. For this we may be assured of that nothing but our own Sins and Unworthiness can come between us and the propitious smiles of our merciful Creator. When these are done away, through the Grace of God, leading us to Repentance and Amendment,—"We shall no longer Fast, and

the Almighty not see—We shall no longer afflict our souls, and He take no knowledge," or pity of our distress. We shall be raised from Sorrow, and receive the blessing promised to the Jews, on the like conduct—" Our Light shall break forth as the morning, our Health [or political salvation] shall spring forth speedily; our Righteousness shall go before us, and the glory of the Lord shall be our Rere-ward. We shall call, and the Lord shall answer: We shall cry, and He shall say, Here I am! If thou take away from the midst of Thee the Yoke, the putting forth of the Finger and speaking Vanity; If thou draw out thy soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light rise in [or out of] obscurity, and thy darkness be as the noon-day: The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: Thou shalt be like a watered Garden, and like a spring of water, whose waters fail not—They that shall be of you [or remain of you, your reformed and happy posterity] shall build the old waste places; [that is, the Houses and Cities, that have been destroyed and made desolate, shall again be built up, and become the joyous dwellings of a happy people, by dependence upon God and turning to the ways of his commandment, as warned by his late visitation of you in judgment.]—Ye shall yet be raised up, as the foundations of many generations,—[Millions shall spring from your loins to possess an immense and happy country; and every Hero, every Patriot, every Wise and Good Man who contributes his share towards the promotion of the

general welfare,] shall be called the repairer of the Breach, the Restorer of paths to dwell in."

Great and gracious God! Grant that by thus following the advice of the Prophet to the Jews, for keeping a True Fast, and especially, for " hallowing the Sabbath Day, not doing our own ways, nor finding our own pleasure, nor speaking our own words, but delighting in Thee, we may receive the promised reward, and be fed with, and preserved in the Heritage of our Fathers;" and to Thy Name, with Thy blessed Son and Holy Spirit, ONE GOD, Let the Glory and Praise be ascribed forever and ever! Amen!

SERMON VII.

PREACHED IN CHESTER CHAPEL,

KENT COUNTY, MARYLAND,

DECEMBER 13, 1781.

BEING A DAY OF GENERAL THANKSGIVING AND PRAYER, RECOMMENDED BY CONGRESS, THROUGHOUT THE UNITED STATES.

EXODUS, xv. 1.

I will sing unto the Lord; for He hath triumphed gloriously.*

AFTER so many days of Fasting and Mourning, a day of Thanksgiving must be welcome to us, as recommended by Congress in their Proclamation, dated October 26 last, enumerating the many instances of the divine Goodness and protection displayed in our favour, during "our important struggle for Liberty, against the long continued efforts of a powerful nation," and particularly during the present year (1781), "in which there have been so many instances of prowess and success in our armies, particularly in the southern states, where (notwithstanding the difficulties with which they had to struggle) they

* A Sermon from this text was inserted as Discourse V. in the London Edition of my Discourses on public Occasions, on the success of the British, Prussian and some other armies (allied in the same cause) during the campaign, 1758.

have recovered the whole country, which the enemy had over-run; leaving them only a post or two, on or near the sea:—In which we have been so powerfully and effectually assisted by our allies, while in all the conjunct operations the most perfect harmony has subsisted in the allied army:—In which there has been so plentiful a harvest, and so great abundance of the fruits of the earth of every kind, as not only enables us easily to supply the wants of our army, but give comfort and happiness to the whole people:—And in which, after the success of our allies by sea, a General of the first rank, with his whole army, has been captured by the allied forces, under the direction of our commander in chief.

"It is, therefore, recommended to the several states to set apart the Thirteenth day of December next, to be religiously observed as a day of Thanksgiving and Prayer; that all the people may assemble on that day, with grateful hearts, to celebrate the praise of our gracious benefactor; to confess our manifold sins; to offer up our most fervent supplications to the God of all grace, that it may please Him to pardon our offences, and incline our hearts for the future to keep all his laws; to comfort and relieve all our brethren who are in distress or captivity; to prosper our husbandmen, and give success to all engaged in lawful commerce; to impart wisdom and integrity to our counsellors, judgment and fortitude to all our officers and soldiers; to protect and prosper our illustrious ally, and favour our united exertions for the speedy establishment of a safe, honourable and lasting peace; to bless all seminaries of learning; and cause the know-

ledge of God to cover the earth, as the waters cover the seas."

According to the foregoing call of our rulers, we are now assembled, to unite with our fellow citizens, not of one church or denomination, but of all the churches and people of these United States, in Thanksgivings, Prayers and Praises, for His late mercies and deliverances; and truly, if the duties of the day be sincerely and conscientiously discharged, we ought to consider the occasion as awfully interesting and solemn.

" A great and numerous people, with one consent and under one authority, met to render thanks, and to offer up praises to the Almighty, for signal favours and blessings, is, indeed, a spectacle, on which angels above look down with complacency, and the great God of angels and men will regard with delight!"

Songs, or Hymns of praise and triumph, addressed to the great Creator of Heaven and earth, (or to the Divinities considered by the nations that knew not the true God, as the supreme benefactors of mankind) were among the oldest and most exalted compositions of Poets, and other writers, inspired as well as uninspired.

There is something in Poetry and Music admirably suited to divine and lofty subjects; and it is natural for the soul of man, when struck with any thing surprisingly great, good, or marvellously new, to break forth beyond the common modes of speech, into the most rapturous strains of expression, accompanied with correspondent Attitudes of Body,

and Modulations of Voice. Even the untutored savages around us, furnish striking proofs of this!

Hence it arose, that Poetry and Music were originally appropriated and confined to the worship of the Supreme God, or the divinities of the nations, to whom He was not known; and the best and wisest men of all ages have had recourse to divine Hymns and Spiritual Songs in the effusions of the soul to the almighty Lord of heaven and earth.

Ere yet temples were built, or fixed hours of devotion set apart; when the voice of Conscience could be heard, and the busy scenes of Art had not seduced away the attention of Man from the grand scenes of Nature; the great Progenitors of our Race, and Patriarchs of Mankind, as they tended their flocks onward from pasture to pasture, as they beheld the refreshing Rains descend, and the Sun, in his turn, pour down his refulgent beams, to vivify and fertilize the earth, and to rejoice the heart of man and of every living creature; or when they were struck with any more surprising effect or manifestation of Almighty Power and Goodness, kindling their admiration and gratitude—that auspicious moment they embraced, as the Tongue or Organ of Praise for the whole Animal Creation on earth, and rapt into sacred extasy, poured forth their unpremeditated strains, to that adorable God, the author of all this bounty, who formed the earth, the Sun and Moon which they beheld; that poised the clouds in air, that enriched their bosoms with treasure and bade them drop down in fatness, to rejoice herb, and beast, and man.

These divine emanations of the soul, in strains of praise and gratitude to heaven, are surely nothing less than the express inspirations of God himself, through the secret agency of his grace, and the power of his works, in the hearts of men, in those first ages of simplicity and love; and, as this was the first origin of Poetry, Music, and Songs of praise before God, it were to be wished, that among all our other improvements, we had not too much improved away this pure primitive intercourse with the Father of Light and Spirits! Yet still, we are to reflect that this is a world of imperfection; and that, as there are advantages, there are also inconveniences, to every stage of its progress, from original simplicity to its last stage of improvement and refinement.

But to proceed; some of the most beautiful pieces of divine poesy are left us by the eastern nations, and especially by the Hebrews; in whose compositions of this kind, we are more directly concerned, as they are recorded for us in our Bibles. One of the most exalted of these is the Song of Moses, from which I have taken my text—composed in a transport of joy, admiration and gratitude, when he beheld the Mighty One of Israel, divide the great deep before his people, and lead them through on dry ground; while the waters closed with irresistible fury behind them; and whelmed their proud pursuers in the bottom of the sea!

This was a subject marvellous indeed, and astonishing beyond a parallel! At the blast of the nostrils of the God of heaven, the course of Nature was controuled. A mighty ocean divided itself before the

Lord. The waters left their channel in the heart of the sea. They were gathered up on either side, wave on wave, heap on heap, and stood arrested or congealed in liquid mountains at the nod of the Almighty! The children of Israel passed through on dry ground. Immediately the waters closed with irresistible fury; and the hosts of their proud pursuers were covered, overwhelmed, consumed—as a stone that sinks to the bottom.

"Thus the Lord saved Israel that day, out of "the hand of the Egyptians, and Israel saw the "Egyptians dead upon the sea-shore—

"Then sang Moses and the children of Israel "this Song unto the Lord, saying—I will sing unto "the Lord for he hath triumphed gloriously. The "Lord is my strength and my Song; and he is be-"come my salvation. He is my God and I will pre-"pare Him an habitation; my father's God, and I "will exalt him. The Lord is a man of war; the "Lord is his name."*

In such strains as these did the raptured leader of Israel, and all his host of followers, celebrate the God of their fathers, on their deliverance from the rage of Pharaoh; leaving an example for all succeeding ages on the like grand occasions.

A like sacred example we have in the great festival sacrifice and thanksgiving of David, on receiving back the Ark of God, the great pledge and deposition of the civil and religious privileges of his nation. On that happy occasion† "He and all the

* Exod. ch. xv. † 1 Chron. xv. 16, &c.

Elders of the people, and the Levites, and the Captains over thousands, appeared in solemn procession, with instruments of music, psalteries, and harps, and cymbals, and the sound of the cornet and of the trumpet, and the lifting up the voice with joy; and David himself came singing and dancing before them, as a testimony of his true piety and gratitude; though Saul's daughter, beholding out at a window, and not animated with the same godly rapture, despised or laughed at him in her heart as guilty of levity."

But why should I mention more examples? The same Reason that calls us to humble ourselves before God, on the marks of his Displeasure, calls us to rejoice before Him, with Thanksgiving, on the marks of his Favour. For a series of years past we have had many days of weeping and sorrow and fasting; and the hardest heart must bleed to recount the scenes of suffering and anguish and distress which we have beheld. In every city, in every village, nay in every private house and family, long hath the voice of sorrow been heard, for heroes slain in battle; kindred hands imbrued in kindred blood; fathers deprived of sons; sons of fathers; wives of husbands; brothers of brothers; and friends of friends.

But we are this day called to express our gratitude to God on events of a more pleasing nature, the Success of the allied armies of these United States, almost in every quarter of our country, by land and by Sea; the blessing the fruits of the earth, and giving us plentiful harvests; and, particularly, the capture of a General* of the first rank, with his whole army,

* Lord Cornwallis.

under the direction of our illustrious commander in chief; yielding us the happy prospect of a speedy restoration of our former peace and tranquillity, upon solid and lasting foundations.

Although we dare not call this deliverance a miracle in our favour, or in any degree comparable to the miracle for which the song in our text was offered to the God of Israel; yet when we reflect on the gloomy prospect which lay before us a few months ago; when we expected the war at our doors, and all its concomitant ravages and distress; when we beheld our Fields waving with Plenty, and almost despaired of reaping them in Peace, or enjoying their Fruits in Safety; can we forbear praising the Lord of Hosts, the God of our salvation, for the deliverance he hath wrought for us, and the security we enjoy? Can we forbear to adore that Providence, which, by means almost unexpected to us, "on the same day; nay almost at the same hour, brought Fleets from the South, and Armies from the North, for our protection and aid?" Can we cease to admire that magnanimity and steady perseverance, which enabled our allied forces to accomplish this great deliverance; almost without any bloodshed of their Enemies; and to exercise all the Virtues of Moderation and Christian Heroism, even amidst the Triumphs of Victory?

This great event hath already been celebrated, in Camps, in Cities, in Towns and Villages, by separate and voluntary marks of joy and gratitude—But we are this day called to join, with one voice, throughout all these United States, as a people connected in one great and common interest to celebrate this goodness

of the Almighty; and the ministers of the altar, by their sacred office, are to stand as the mouth or organ of the people, to offer up and convey their public gratitude to the throne of the Omnipotent!

The joy of this day, therefore, Brethren, must not be that noisy and tumultuous joy, which consists in outward actions; the glare and pomp of victory; the display of the spoils of War and Enemies; Shouts of Triumph; Illuminations; Feastings, and carnal Mirth. It must be a Religious Joy; the Joy of the Heart before the Lord; mixt with a holy and reverential Fear. We are to rejoice in our prosperity, but yet chiefly as we consider it to be the means of Peace and Safety; and, therefore, while the final issue of things remain undetermined, although we may rejoice, we must rejoice with fear and trembling; lest our future Unworthiness should provoke the Almighty to withhold his promised blessings, and lengthen out the day of our visitation for the further correction of our sins, and the manifestation of his power and goodness.

Thus did Israel rejoice on their great deliverance, referred to in our text.

For, "Israel saw that great work, which the Lord did upon the Egyptians; and the people feared the Lord, and his servant Moses.—Who, said they, is like unto Thee, O Lord, amongst the Gods? who is like unto Thee; glorious in holiness, fearful in praises, doing wonders?"

In this spirit runs the proclamation for this day's solemnity, which has been recited above.

Let us therefore lift up our voices to God, who, for our deliverance, "hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is our strength and salvation, and he shall be the subject of our song. He is our God and we will prepare Him an habitation; our father's God, and we will exalt Him. The right hand of the Lord is become glorious in power, and hath dashed in pieces the enemy. They said, we will pursue, we will overtake, we will divide the spoil."—But the weakness of God is stronger than the strength of proudest man—When his people were but few, and strangers in a foreign wilderness; when they went from nation to nation in search of a settlement for themselves and their unborn posterity, the Lord suffered no man to do them wrong; yea He reproved even Kings for their sake.

"Blessed be the Lord God of Israel, for ever and ever: and all the people said Amen, and praised the Lord!"

Be these great examples of Praise and Thanksgiving followed by us this day; for surely whoever would be called a subject of these states, and is content to hold his Liberty and Property under their protection, could never desire to see their peace, however dear, established on Conquest or Force, by any power upon earth; and therefore we must rejoice when the Almighty in his providence appears to blast and defeat the most powerful reiterated attempts for reducing a free People, to a Government at will, and unconditional Submission.

After the days of mourning which we have beheld, the short period of about nine months hath produced such a series of favourable events, for these infant states, as astonishes ourselves; and, among our posterity, will scarcely be believed. Had the incidents which have taken place been but proposed to our hopes a twelve-month ago, by any person living, we should have thought that he mocked our Credulity, or insulted our Distress. But all things are possible with God; and when the affairs of a People are at the worst, then is often the time when the mighty one of Israel is pleased to interpose, and therein to "triumph gloriously."

In such cases, it is our indispensible duty to mark the manifestations of his power with humble reverence; and to rejoice before him exceedingly; but still, as was said before, we must "rejoice with trembling," because the same almighty Power which raised us up in our low estate, can dash us to the ground again, if, like the proud Assyrian of old, we begin to boast ourselves, and say that our own Hand, or the strength of our own Arm, got us the victory.

Wherefore, Brethren! let me, in conclusion, as is my duty, earnestly exhort you, in your best and most prosperous estate, to be clothed with Humility, and the Fear of God, in the fulness of his Love; ascribing only to Him all power and glory and victory.

When we come to give Thanks unto God, for blessings received, or to Pray to Him for success in our undertakings, it must be with a conviction that all the Events of this world, and the fortune and fate

of all the People and Nations in it, are in his supreme disposal! Let us, therefore, be persuaded that the People and Nations, who most fervently and earnestly follow His holy Laws, and support the Purity and Majesty of that Divine Religion, which he hath made known to them, will most effectually serve their country, by obtaining His favour.

In the present moment of trial, all who profess to love their country, would certainly wish to shew that Love by their Courage and Heroism, when duly called upon to exercise them. But these glorious qualities can stand upon no foundation but a Conscience at Peace with God, and a Conviction that we are engaged in His divine Cause. I trust that we have long since satisfied our own Reason and Conscience, that the cause in which we are engaged is not grounded on the wicked passions of Ambition, Malice, Revenge, Cruelty, and the like; but that, in sight of Men and Angels, and of Him, who is above all the quires of Angels, we contend for the security of those sacred and unalienable Rights, which the good Providence of God called us to inherit. These we are never to desert, but to strive for them, at every peril, with a holy and unquenchable Zeal; persevering, if need be, even unto Death. Every People and Country have native and essential Rights, which neither in conscience, nor in duty to God and themselves, they can tamely surrender. When Liberty is invaded, when Property is insecure, when Devastation, and Plunder, and all the Horrors of War, are around a People, it is their sacred Duty, by every brave and heroic Exertion, to repel such

Iniquity; and to seek for the Re-establishment of Peace and Safety, by every means in their power, hostile or otherwise. In such cases, Resistance is the voice of Nature, and of God. We have resisted—and Resisted even unto Blood; and through the blessing of God, have repelled the danger, and opened the Prospect of future Safety—opened it so far indeed, that, as already observed, our present Hopes, compared with our former Fears, in the short period of about nine months, have converted a kind of temporary Despondency, into a well-grounded Confidence, in the Strength of the Almighty.

Thus among our progenitors, in the parent land of Britain, when they had but just shaken off the yoke of spiritual bondage, and established the Religion of Jesus in its native Purity, a bloody Design was formed to extinguish their name and religion together. The vast Armada, foes to their peace, sailed, exultant, before the gale. It almost covered the intervening ocean—it approached the coast of Great-Britain—and, in the vanity of their heart, their proud Host said—"What shall resist our power? We will pursue, we will overtake, we will divide the spoil!"—The eternal God, who dwells in Heaven, the Protector of the Just, saw and heard them. He laughed their devices to Scorn. Obedient to His Will, His servant-Seas and Waves rose and raged. The proud hopes of the Enemy were brought low; and all their stately castles, which rode ere-while so triumphantly on the foamy Surface, were now dispersed before the breath of the Almighty; or whelmed to the bottom in the midst of His vengeance, as a stone dropped from the hand.

In the sight of Britain this deliverance was wrought. Our fathers, from the shore, stood and

beheld it. Their praises and shouts of triumph ascended to the sky. The God of Victory was their Theme. Him they adored; and Him, by their Example, they left it in charge for their Posterity to adore!

The next attempt against the Rights and Happiness of our Ancestors in the Parent Land, was laid dark as Night, and deep as Hell. In the bowels of the earth a Mine was placed, to blow up the King, the Parliament, and the Governing Powers; and thus, at once, to blast the whole hopes and strength of the Protestant reformation, and civil Liberty. But the All-seeing Eye of God, detected the dark design, and His all-powerful Arm dragged the Conspirators to deserved Vengeance; thereby working another deliverance as great as the former: for which a day of annual Thanksgiving was established, to be continued through all succeeding generations of their Posterity.

Lost, therefore, to every sentiment of religious Gratitude should we be, if we did not this day, adore that Providence which has accomplished such a mighty Salvation for our country! And especially, let us remember, as I hinted before, to temper our Joy, with the consideration, that even the best Fruits of Victory are beset with thorns; and that what are days of Rejoicing to some, are but days of Mourning to others, whose dearest Relatives, have given their lives, as a sacrifice, in the Contest. This world is a chequered scene, and we are to expect no pure Bliss in it. But let us act the part of good Citizens, good Men and good Christians; and then we may safely trust the Issue, to the Direction of that Almighty Being, who is supremely, just, wise, and holy!

SUNDRY MILITARY SERMONS,

FROM LUKE iii. 14;

ON

THE CHRISTIAN SOLDIER'S DUTY,

THE

LAWFULESS AND DIGNITY OF HIS OFFICE,

AS A

SERVANT OF THE PUBLIC,

FOR THE

DEFENCE OF HIS COUNTRY,

AND

FOR THE MAINTAINING AND ASSERTING

TRUE RELIGION AND LIBERTY.

SERMON I. Preached in Christ-Church, Philadelphia, April 5, 1757, at the request of General Stanwix, to the forces, under his command, previous to their march, after Braddock's defeat, against the French and Indians, on the Frontiers of Pennsylvania, &c.

The other Sermons, preached in 1763, in the great Hall, or Chapel of the College of Philadelphia, at the desire of Lieutenant Colonel Wilkins, to his Majesty's XVIIIth, or Royal Regiment of Ireland.

SERMON VIII.

THE CHRISTIAN SOLDIER'S DUTY,

THE LAWFULNESS AND DIGNITY OF HIS OFFICE, AND THE IMPORTANCE OF THE PROTESTANT CAUSE IN THE BRITISH COLONIES.

PREACHED IN CHRIST-CHURCH,

PHILADELPHIA, APRIL 5, 1757.

AT THE

DESIRE OF GENERAL STANWIX,

TO THE FORCES UNDER HIS COMMAND, BEFORE THEIR MARCH TO THE FRONTIERS;

WITH A PRAYER ON THE SAME OCCASION.

LUKE, iii. 14.

AND the Soldiers demanded of him likewise, saying—Master, and what shall we do? He said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

THIS chapter contains an account of the preaching of St. John the Baptist; who, being called of God in the wilderness, and duly commissioned for his high office, "came into all the country about Jordan, preaching to the people the Baptism of Repentance for the Remission of Sins."

The more thoroughly to awaken their attention, and evince the necessity of his doctrine, he appears in the most striking character; being, as was prophesied concerning him, "the voice of one crying in the wilderness; prepare ye the way of the Lord; make his paths straight! Every valley shall be filled, every

mountain and hill shall be brought low; the crooked [*places*] shall be made straight; the rough ways smooth; and all Flesh shall see the Salvation of God!"

These words allude to a known custom of great kings, who, when they undertook any long journey, were wont to send forth their messengers before them; proclaiming to the people to make their way plain. Now, as the Jews, at this time daily looked for the coming of their King, or promised Messiah, such a proclamation, from so extraordinary a person, crying out to clear the way, "for that the Salvation of God was at hand," could not fail to excite their curiosity, and interest their affections!

Every heart was accordingly seized with an instant hope of beholding the Desire of Nations; with whom they expected to share crowns and empire and temporal glory. Nay, they began "to muse in their hearts whether John himself were the Christ,"* or only his fore-runner. In either case, they were eager to embrace the baptism which he preached; as artful courtiers will strive to recommend themseves to the graces of an expected Master. Hence, "a multitude of them came forth, to be baptised of him."

John, who saw their carnal views, is not too forward in conferring his baptism upon them, without duly instructing them in the nature and conditions of it. "O generation of vipers! says he; who hath warned you to flee from the wrath which is to come?"

* They were, no doubt, sometime in this suspense, before John resolves them, by telling them that he was not the Christ, nor even worthy to unloose the latchet of his shoes; but that the Christ was quickly to follow after him.

Nevertheless, if you are really desirous to escape it, and to be admitted to the blessings promised in the Messiah, do not deceive yourselves in thinking that those blessings may be derived to you by inheritance. They are not of a carnal but of a spritual nature. Nor will it avail you any thing to say, "we have Abraham to our father;" and are thereby the children of promise. For I say unto you, that unless you bring forth fruits meet for repentance, you can by no means inherit those promises—"For God is able of these stones to raise up children to Abraham; and in them shall his promises be made good, if not in you. And you must now, without delay, make your choice."* "For the axe is already laid to the root of the trees; and every tree that bringeth not forth good fruit is to be hewn down and cast into the fire."

Such an alarming denunciation struck the people with double astonishment; and they pressed still more eagerly about John, crying—† "what shall we do then;" to escape this ruin and obtain this salvation? "He answered and said unto them, he that hath two coats, let him impart to him that hath none. And he that hath meat let him do likewise;" herein strenuously recommending the universal practice of that diffusive charity and benevolence, which are a main foundation of moral virtue, and the most acceptable service we can render to our adorable Creator!

Among others who pressed forward, on this occasion, came the Publicans, a set of men infamous for

* V. 7, 8, 9. † V. 10, 11, 12, 13.

their illegal exactions upon the people, crying—"Master, what shall we do?" John, who knew their character, strikes boldly at their capital vice; charging them by their hope of salvation and their dread of ruin,—"exact no more than what is appointed you" by law; for how shall you begin to be good, till you cease to be unjust?

Last of all came the soldiers,* "demanding of him likewise, saying—and what shall we do? He said unto them do violence to no man, neither accuse any falsely, and be content with your wages."

Such are the words which were recommended to me as the subject of this discourse. And had I been left to my own choice, I could not have selected any more suitable to my purpose. For being delivered by divine inspiration, on a most important occasion; namely, when the soldiers themselves earnestly requested to know, by what means they might escape the threatened fire of God's wrath, and obtain salvation through the Messiah, we may be sure they imply in them the fundamental parts of the Christian Soldier's Duty; so far at least as relates to that particular character.

I shall therefore proceed upon them, in their natural order. With diffidence, however, I enter upon my subject. I know many of you to be men of distinguished understanding; conscious of the dignity of your own character, and of the glorious cause wherein you are engaged. And nothing but your own express desire, could give me courage to offer

* V. 14.

my thoughts concerning any part of your duty. But, being invited thereto, I shall proceed to the utmost of my abilities, as far as the time will permit. And, whatever may be the execution, I can safely say that I bring with me a heart zealous for the public—and regardful of you!

First, then, the Christian-Soldier is to "do violence to no man."

There are two sorts of violence which a soldier may be guilty of. One is against those who are lawfully vested with command over him. This is commonly stiled Mutiny, and is a crime of the most atrocious nature; seldom to be expiated but by the Death of the offender. And as God is a God of order, it must be peculiarly odious to him.

Another sort of violence, which a soldier may be guilty of, is against his fellow-subjects. This is that violence more immediately meant in the text; the original word there, signifying the shaking or terrifying a man, so as to force money from him through fear. This we find expressly forbid by the spirit of Christianity, under pain of forfeiting the Salvation of God. And we may glory to say, that it is also forbid by the mild spirit of the British constitution!

Our Soldiery are armed by the laws of their country, and supported by the community; not to command, but to serve it; not to oppress, but to protect it. Should they, therefore, turn their sword against those from whom they derive their authority, and thus violate the just rights even but of one Freeman, who contributes to their support—what a complica-

tion of guilt would it imply? It would be treachery! It would be ingratitude! Nay, it would be parricide!

As for the tyrants of mankind, let them (belying heaven and pretending an authority from God) lead forth their armed slaves to plunder, to harass and to destroy those to whom they owe protection! Let them fill those lands with violence and blood, which they ought to fill with blessing and joy! "Verily I say unto you they shall have their reward." For, believe me, such actions are odious to heaven, repugnant to the gospel; and God will certainly avenge his own cause!

Happy for us, we rejoice under milder influences! Our gracious Sovereign, through a long and prosperous reign, has never in any instance, offered violence to the rights of his subjects; nor permitted it in his servants. The commanders placed over us, in our present distress, have signalized themselves as patrons of justice and lovers of Liberty. Though appointed over great armies, among a people long accustomed to profound peace, jealous of their privileges, and some of them even unreasonably prejudiced against all force and arms; yet they have happily reconciled jarring interests, and, with all possible care, supported the military, without violating the civil, power.

As a signal instance of the harmony arising from this conduct, it will be but justice to mention you, gentlemen, whom I have now the honour to address. You have been among us for many months. Most of you were at first but a raw unformed corps; and, from the manner of your being quartered out in small parties among the inhabitants of this city, distur-

bances might have been expected. But quite the reverse has been the case. No deeds of violence have been offered. No complainings have been heard in our streets. Your conduct has done honour to yourselves, and to those who have the command over you.

All I shall add, then, on this head is, to beseech you, by your hopes of the Gospel-promises, to persevere in the same dutiful inoffensive behaviour towards your fellow-citizens, in all parts of your future conduct. And, as you can never be led to deeds of violence by any authority appointed over you, let it never be said that your own choice or rashness engaged you in them; so as to subject you to the severe and shameful punishments denounced against them, by the laws of your country in this world, and by the Gospel of Christ in the world to come.

Thus I have endeavoured to give the true meaning of the words "do violence to no man." I know there are some who affect to understand them in a more unlimited sense; as containing a general prohibition of all force and arms whatsoever. But, in this, they are neither warranted by scripture nor reason. Nay, the very reverse is evident from the text itself.

The soldiers, whom Saint John addresses, received wages for fighting and bearing arms against the enemies of their country. He expressly enjoins them to be content with those wages. But this he never would have done, if the service, which they performed as the condition of the wages, had been that identical violence, which he so strongly prohibits

in the former part of the verse. They must indeed be very bold, who can charge the Spirit of God with such a contradiction!

But the fact is, that—to support justice, to maintain truth, to defend the goods of Providence, to repress the wild fury of lawless invaders, and by main force, if possible, to extirpate oppression and wickedness from the earth, has never been accounted violence in any language or country. On the contrary, it is duty to the public, and mercy to thousands!

If society is of God's appointment, every thing essential to its subsistence must be so too; for he that ordains the end, ordains the means. But how shall society subsist, if we are to submit to the unrighteous encroachments of every restless invader? If we are tamely to be plundered, tortured, massacred and destroyed by those who covet our possessions? Has God given us His Gospel, endowed us with reason, and made us fit for society, only to put us in a worse condition than the roaming savage, or the beast of prey?

We all allow, in common cases, that a public robber may be subdued by force or death, if other means fail. We grant also that those who invade private property may be compelled to restitution at the bar of justice. But if independent states have injured us, to what bar shall we cite them? Who shall constrain them to appear at our summons? Or, if they should appear, who shall oblige them to abide by the sentence? Open force, then, must be the dernier resort. And strange it is that those who are often so litigious in cases of private right, should affect to be the most

passive in what concerns the rights of the community!

In short, if human societies are instituted for any end at all, independent states may not only defend their rights when invaded; but if they are already deprived or defrauded of them, they may demand restitution in the loudest and most importunate manner; even by calling for it in thunder at the very gates of their enemy. This is often the shortest and most merciful method. Nor is it doing violence to our neighbours, but justice to ourselves, and to the cause of Right, Liberty, Virtue, and public Safety; which would otherwise be left unavoidably to suffer.

It were indeed sincerely to be wished, that the Gospel of the blessed Jesus might have such an universal influence on the lives of all men, as to render it no more necessary to learn the art of war. But, alas! this is a degree of perfection not to be hoped for in the present state of things, and only to be looked for in the kingdom of universal righteousness. Were all men arrived to such a degree of goodness as to render force unnecessary, then also the magistracy, the laws, and every thing else belonging to particular societies in this world, would be a needless institution. But as long as particular societies are of any use, so long will force and arms be of use; for the very end of such societies is to unite the force of individuals, for obtaining safety to the whole.

What I have already said will convince every reasonable person, that the words—do violence to no man—were never meant as a general prohibition of all force and arms; so often necessary in this embar-

rassed scene of things. As for those who, from views of interest, pretended scruples of conscience, and I know not what prejudices of education, still shut their eyes against the clearest light, I do not pretend to offer arguments for their conviction.

If the barbarities that have been committed around them; if the cries of their murdered and suffering brethren; if their country swimming in blood and involved in an expensive war—if these things have not already pierced their stony hearts, and convinced their deluded reason, that their principles are absurd in idea and criminal in practice, I am sure any thing I might say farther, would have but little weight. I shall only beg leave to remind them, that they will have this cause to plead one day more before a tribunal, where subterfuges will stand them in no stead; and where it will be well if they are acquitted, and no part of the blood that has been spilt is required at their hands.

Having found it necessary to dwell so long on the former part of the text, I shall be very brief on what remains.

The Christian-soldier is forbid, in the second place, to "accuse any man falsely."

To circumvent, to bear down, or to take away, the character of another, for the sake of revenge, profit or preferment, is indeed a crime of the most unpardonable nature. It seldom admits of any reparation, and strikes at the very root of all peace and faith and society among men. Surely, then, among a society of soldiers, whose strength consists in their harmony, and whose peculiar character is their honour and

veracity, such a pernicious vice should be discouraged in an eminent degree, as tending to their immediate ruin, and odious both to God and man.

In the third and last place, the Christian-soldier is to be "content with his wages."

This is also a very essential duty. Nothing ought to be more inviolable among men, than the performance of their covenants. Now, between the British state and its soldiery, there is a covenant of the most sacred nature. They voluntarily enlist into a certain service for certain wages. These wages are sufficient for a comfortable subsistence. The British government has mercy in its whole nature, and all its appointments are liberal. The wages of our common soldiery are almost equal to those of the inferior officers in many other services. Surely then, for them above all others, to be discontented with those wages, to neglect the duty annexed to them, or to be faint-hearted in its performance, would argue the highest baseness. It would be breach of faith, breach of honour, and a total want of every generous affection.

Moreover, to be content with one's wages implies also a faithful application of them to the uses for which they are given. They are not to be spent in riot and intemperance, but in keeping the body neat, clean, healthy, and vigorous for the discharge of its duty. Nastiness and slovenliness in dress or behaviour are sure marks of a mean and dastardly temper. The man who disregards the care of his own person, which is the image of his maker, can have neither spirit nor grace nor virtue in him. It will be almost

impossible to exalt his groveling soul to the performance of any great or heroic action.

And as for intemperance in a soldier, a vice of more ruinous consequence cannot well be imagined; or rather it is a complication of all vices. For not to say that it generally leads to those acts of violence, so fully mentioned above, it is in itself a manifest violation of every tie between the soldier and his country.

The soldier, by the terms of his enlistment, consigns his health, strength, and service to the public, in consideration of his receiving certain wages. Now for him to spend those wages in enervating or destroying that very health and strength for which they are given him, would be robbery of the public! Nay, desertion itself is not a greater crime; and nothing but the mercy of our laws, in compassion to the frailties of human nature, could have made the punishment of the one less than that of the other. For a soldier may as well be found absent from his post, or asleep on it, as be found on it in a condition which renders him unfit for the duties of it.

In short, discontent, sloth, murmuring and intemperance, have been the bane of many a powerful army, and have often drawn down the divine displeasure, by giving them up to certain ruin.

Upon the whole then, we may conclude from the text, that the particular duty of Christian Soldiers consists chiefly in—Obedience to those who are appointed to command them; a respectful inoffensive Behaviour to those who support and maintain them; strict Honour and unshaken Veracity towards one another;

Temperance, Sobriety, Cleanlines, and Contentment in their private character; and a steady, bold, and cheerful discharge of whatever service their King and Country may require of them.

I said that these things constitute the particular duty of soldiers, considered as such. But here let it be remembered, that no special injunctions of this kind to any certain order of men can possibly exempt them from the general precepts of the gospel. Though the text be addressed particularly to the soldiers, considered in that character; yet as they are also men and creatures of God, they are equally called (in the eleventh verse for instance) to the practice of universal benevolence and charity, with the whole body of the people, whereof they are a part, and to whom that verse is directed.

Thus I have finished what I proposed from the text.

And now, gentlemen officers, you will permit me to address the remainder of this discourse more immediately to you. I know you love your King and Country. I know you regard those men under your command, and would wish to see them shining in the practice of those virtues which I have been recommending. But yet, after all, this must, in a great measure, depend upon yourselves.

If, then, you would desire to have any tie upon their consciences; if you would wish to see them act upon principle, and give you any other hold of them than that of mere command—let me, Oh let me beseech you, to cultivate and propagate among them, with your whole influence and authority, a sublime

sense of Religion, Eternity, and Redeeming-Love! Let the bright prospects of the Gospel of Jesus be placed full before their eyes; and let its holy precepts be inculcated frequently into their hearts!

But, above all things, let the adorable name of the everlasting Johovah be kept sacred among you! Glorified angels fall prostrate before it! The very devils themselves tremble at it! And shall poor worms of earth; dependent on a pulse for every breath of being; surrounded with dangers innumerable; marching forth in the very "shadow of Death;" to-day here, and to-morrow in eternity—shall they dare to blaspheme that holy name, before which all nature bends in adoration and awe? Shall they forget their absolute dependence upon it for all they have, and all they hope to have?

Alas! when the name of our great Creator is become thus familiar, and prostituted to every common subject, what name shall we invoke in the day of danger? To what refuge shall we fly amidst the various pressures of life? To whose mercy shall we lift up our eyes in the hour of death? And into whose bosom consign our souls, when we launch forth into the dark precincts of Eternity?

Once more, then, I beseech you, let the name of the Lord be holy among you; else have you no sure foundation for virtue or goodness; none for dependence upon Providence; none for the sanctity of an Oath; none for Faith, nor Truth, nor "Obedience for Conscience-sake."

Next to Religion and a sovereign regard to the honour and glory of your great Creator, it will be

of the utmost importance to cultivate, in yourselves and those under you, a noble, manly, and rational* Enthusiasm in the glorious cause wherein you are engaged; founded on a thorough conviction of its being the cause of Justice, the Protestant cause, the cause of Virtue and Freedom on earth.

Animated by this sublime principle, what wonders have not Britons performed? How have they risen, the terror of the earth; the protectors of the oppressed; the avengers of justice, and the scourge of tyrants? How have the sons of Rapine and Violence shrunk before them, confounded and overthrown? Witness, ye Danube and Sambre, and thou Boyn, crimsoned in blood! bear witness and say—what was it that fired our Williams and our Marlboroughs to deeds of immortal renown? What was it that steeled their hearts with courage, and edged their swords with victory? Was it not, under God, an animating conviction of the justice of their cause, and an unconquerable passion for Liberty, and the purity of the Protestant faith?†

And do you think now, gentlemen, that the cause wherein you are engaged is less honourable, less important; or that less depends on the sword you draw?

* The author hopes to be excused in the use of this word, as here restricted and explained. He does not know another, that would convey his idea, to substitute in its place.

† Never were the noble effects of this sublime principle so conspicuous as at the glorious battle of the Boyn. Here our great deliverer, king William, with a small army, routed a much superior, and perhaps otherwise a better one. There was only this difference. The one fought for liberty, for religion, and their country; and were ardent in their cause, from a conviction of its justice. The other fought in defence of tyranny, having little of their own to lose, and no steady principle to act upon.

No, gentlemen! I will pronounce it before Heaven and Earth, that from the days of our Alfreds, our Edwards, and our Henries, downwards, the British sword was never unsheathed in a more glorious or more divine cause than at present!

Look round you! Behold a country, vast in extent, merciful in its climate, exuberant in its soil, the seat of plenty, the garden of the Lord! behold it given to us and to our posterity, to propagate virtue, to cultivate useful arts, and to spread abroad the pure Evangelical Religion of Jesus! behold colonies founded in it! Protestant Colonies! Free Colonies! British Colonies! Behold them exulting in their Liberty; flourishing in Commerce; the Arts and Sciences planted in them; the Gospel preached; and in short the seeds of happiness and glory firmly rooted, and growing up among them!

But, turning from this prospect for a moment, look to the other hand! Direct your eyes to the westward; there behold Popish Perfidy, French Tyranny, and Savage Barbarity, leagued in triple combination, advancing to deprive us of those exalted Blessings, or to circumscribe us in the possession of them, and make the land too small for us and the increasing multitude of our posterity!

Oh Britons! Oh Christians! what a prospect is this! It is odious to the view, and horrible to relate. See, in the van, a set of fierce Savages hounded forth against us, from their dark lurking places; brandishing their murderous knives; sparing neither age nor sex; neither the hoary sire, nor the hopeful son; neither the tender virgin, nor the helpless babe. Ten

thousand furies follow behind and close up the scene! Grim Superstition, lording it over Conscience! bloody Persecution, shaking her iron scourge! and gloomy Error, seducing the unwary soul! while, in the midst, and all around, is heard the voice of Lamentation and Mourning and Woe; Religion bleeding under her stripes! Virtue banished into a corner! Commerce bound in chains, and Liberty in fetters of iron!

But look again, gentlemen! Between us and those evils, there is yet a space or gap left! and, in that gap, among others, you stand a glorious phalanx! A royal* corps formed by the best of kings for the noblest of purposes!—formed to be the avengers of Liberty and protectors of Justice in this new world!

And now is not my assertion proved? Considered in this light, does it not appear to yourselves that never, from the first of time, was a body of Britons engaged in a more glorious cause than you are at present; nor a cause on whose issue more depends? You are not led forth by wild ambition, nor by ill-grounded claims of right, nor by false notions of glory. But, consigned to you is the happiness of the present age and of late posterity. You wear upon your swords every thing that is dear and valuable to us, as Men and as Christians. And upon your success it depends, perhaps, whether the pure religion of the Gospel, streaming uncorrupted from its sacred source, rational, moral, and divine, together with Liberty and all its concomitant blessings, shall finally be extended over these American regions; or whether

* This corps consisted chiefly of the royal American regiment

they shall return into the bondage of idolatry, and darkness of error forever!

In such an exalted and Divine cause, let your hearts betray no doubts nor unmanly fears. Though the prospect may look dark against us, and though the Lord may justly think fit to punish us for our sins, yet we may firmly trust that he will not wholly give up the Protestant cause; but that it is his gracious purpose, in due time, to add to the reformed church of Christ, "the Heathen for an inheritance, and the uttermost parts of the earth for a possession."

Go forth, then, with humble boldness, as men conscious that their designs are approved of God. And oh! if perchance your feet shall touch those fields that have already drank in the blood of the slain, and have beheld your brethren expiring in all the variety of woe—gently, oh gently tread among their* uncoffined bones! drop a tear over their scat-

* The body of men to which this discourse was delivered, were expected to have gone directly against Fort du Quesne on the Ohio, but were obliged to act only on the defensive for that year. A great part of them, however, were present at the reduction of the place the year following, under Brigadier-General Forbes, who, to his immortal honour, literally fulfilled what is here hinted at. For, having happily got possession of the fort in November, 1758, a large part of his army was sent to Braddock's field, on the banks of the Monongahela, to bury the sad remains of the dead that had lain there upwards of three years. This was truly a moving and very solemn scene; made yet more so by the tears of sundries who had lost their fathers, brothers and dearest ralatives in that fatal spot.

There is an account of such a burying as this in the Roman history, painted in very moving terms by Tacitus; who tells us that Germanicus and his soldiers, having come near the forest of Teutoburgium, where by report the bones of Varus and the legions had lain six years unburied, they became possessed with a tenderness to pay the last offices to their countrymen. In performing this sad duty, "no one, says he, could distinguish whether he gathered the particular remains of a stranger, or those of a

tered ashes; and give a moment's pause for reflexion! It will touch the heart with tenderness, and be a fruitful source of much useful thought. It will give fresh vigour to every arm, and new ardor to every breast!

To see one of our species mangled and torn in pieces is horrible! To see a Briton, a Protestant, our friend, our neighbour, so used, is more horrible still! But to think that this should be done, not to one but to thousands; and done in an unguarded hour; and done without provocation; and done with all the aggravation of infernal torture; and done by savages; and by savages whom we have cherished in our bosom; and by savages stirred up against us contrary to the faith of treaties; and stirred up by men professing the name of Christians—good heaven! what is it? words cannot paint the anguish of the thought; and human nature startles from it with accumulated horror!

Rise Indignation! rise Pity! rise Patriotism! and thou Lord God of Righteousness, rise! avenge our bleeding cause! support Justice, and extirpate perfidy and cruelty from the earth! Inspire those men, who now go forth for their king and country, with every spark of the magnanimity of their forefathers! The same our cause, the same be its issue! Let our enemies know that Britons will be Britons still, in every clime and age! and let this American world behold also thy Salvation; the work of the Lord for his Inheritance! Even so; rise Lord God of Hosts! rise quickly! Amen and Amen.

kinsman; but all considered the whole as their friends, the whole as their relations, with heightened resentments against the foe."

A PRAYER AFTER SERMON.

FATHER of all! Preserver of all! Judge of all! thou First and Best of Beings! all praise and glory be ascribed unto Thee, who hast made us capable of seeking and loving Thee; and hast invited us to fly to the throne of Thy Mercy for aid and direction in all our undertakings, and deliverance in all our dangers. Surely that heart must be lost to every nobler feeling, that does not see and adore Thy unspeakable goodness towards the children of men—

We see and we adore it, O thou King of Nations! struck with the transcendent Majesty of Thy perfections, conscious of our own unworthiness, and relying on the merits of Thy ever blessed Son, we prostrate ourselves in the dust before Thy glorious presence; fearing, yet loving; trembling, yet adoring!

We confess, O Lord! that Thou hast done wonderful things for us and for our fathers! Thou hast indeed given us a goodly heritage; and the power of Thy Glory hath often supported us signally in the days of our danger. But alas! our ingratitude has increased in proportion to Thy Mercies, and all sorts of transgressions have spread themselves wider and wider among us.

Thou hast visited us for these things, and sent Thy Judgments upon the earth; but still we have not learned Righteousness; and justly might our unworthiness provoke Thee to remove from us our inestimable privileges, both civil and religious.

Yet still, though we have sinned against heaven and before Thee, we will trust in Thy paternal Mercy—and we know in what we trust. Thine ear is not heavy that it cannot hear, nor Thy hand shortened that it cannot save; and there is sufficiency in the blood of the Redeemer! Suffer us, therefore, O merciful Father, in this day of our visitation, to throw ourselves upon the merits of the ever-blessed Jesus; humbled under Thy chastisements; confessing and bewailing our past offences, both public and pri-

vate; and beseeching Thy divine grace to revive among us a spirit of primitive piety, integrity and virtue!

But oh! above all, and as the foundation of all, inspire us with an awful reverence of Thy glorious Majesty. Give us an unshaken Loyalty to our gracious sovereign; and a prevailing love and veneration for our excellent Constitution, civil and religious! and as often as we are called more immediately to appear in defence of it, O grant that in such a glorious cause we may betray no unmanly fears; but act the part of Britons and of freemen; going forth devoted either to death or to victory; and scorning a life that is to be purchased at the expense of the Protestant Religion and our National Privileges!

Bless and long preserve our rightful sovereign King George; Bless his royal family and all his alliances! Surround him with Counsellors of a true uncorrupted British Spirit; men sagacious to discover, and stedfast to pursue, their country's Good. Guard him from all conspiracies against his person and government; whether secret or more open. May his administration be steady! steady in the cause of liberty! steady in promoting the public welfare! steady in opposing the enemies of our Zion! and may the gates of hell never prevail against it!

For this end, O Lord, give success to his arms both by sea and land, and favour our righteous cuse! Give courage, conduct and integrity to our commanders, and "those who turn the battle from our gates." In a particular manner, bless all those who go forth for the Protestant cause, in this American World; make them instrumental in preserving among us, and spreading abroad to the remotest parts of the habitable earth, the precious Blessings of Liberty and undefiled Religion. And Thou that stillest the rage of the ocean, and tumults of the people, speak peace to the rage of our implacable and savage foes, and bring this expensive war to a safe and speedy issue! May we soon be delivered from all our fears, and peace be restored in all our borders.

May these men here present, who now go forth in our cause, be returned safe to our friendship, crowned with triumph and victory; that they and we together may afterwards serve

and adore Thee without fear, in holiness and righteousness before Thee, all the remainder of our days! Hear us, O heavenly Father, for Thy son Jesus Christ's sake, to whom with Thee and the Holy Ghost, one God, be the kingdom and the power and the glory, world without end!

SERMON IX.

THE CHRISTIAN SOLDIER'S DUTY, &c.

CONTINUED;

PREACHED, APRIL 10, 1763,

TO THE XVIIIth, OR ROYAL REGIMENT OF IRELAND.

ST. LUKE, iii. 14.

And the Soldiers likewise demanded of Him, saying—Master! and what shall we do? He said unto them—Do Violence to no Man, neither accuse any falsely, and be content with your Wages.

NEAR eleven years ago, I was called to Preach, on this text, chosen for me by General Stanwix, on a very important occasion, viz. to the forces under his command, previous to their march to the frontiers of Pennsylvania, &c. then bleeding under the devastations of the French, and their Savages, in consequence of Braddock's defeat.

The Sermon delivered on that occasion was, on Sunday last, likewise delivered before you, as an introduction, to sundry Sermons on the same text; which, before our present connection* is quite dissolved, I propose (God willing) to deliver before you, and to divide the subject into separate branches, in such manner, as to comprehend the whole of what I conceive to be the truly Christian Soldier's duty, in a free State, under a Government of Laws, Human and Divine, in times of Peace as well as War.

* As Chaplain pro tempore.

You will remember, that, in our last Sunday's discourse, it was observed, that if any part of scripture can be conceived more particularly expressive of the Soldier's Duty, it must be our text, as being an express answer, delivered by divine inspiration, to a solemn Question of the Soldiers themselves; who, alarmed at the extraordinary appearance of John the Baptist, and their consciences awakened by his preaching and doctrine, flocked to him among the Publicans and other notorious sinners, to know how they might escape the alarming judgments which he threatened, and obtain the happy Salvation which he promised; perhaps all expecting, that he would absolve them from the duty they owed to their master Cæsar, and their fellow citizens; and command them to quit their temporal professions, as inconsistent with their spiritual high calling, in the service of the Living God.

But St. John is very far from encouraging such a spirit of disobedience to the laws, or breach of civil duty, in his answer. He considers these offices, of Publicans, Tax-gatherers, a Soldiery, &c. though often abused, by the corruption and iniquity of those who enjoy them, as nevertheless necessary in the state, and consistent with all the rules of Morality and Religion. He does not, therefore, command them to quit their stations; but boldly strikes at their Capital Vices, and exhorts them to amendment.

To the Publicans, he says, "exact no more than what is appointed you" by law; for how shall you begin to be good, until you cease to be unjust?

To the Soldiers, he replies, in the words of our text—"Do Violence to no man; neither accuse any falsely, and be content with your wages"—which words were explained generally in our former Sermon, more especially as they concern a state of defensive War;—and the lawfulness and dignity of the military profession, when exercised by citizens of a Free State, in asserting their just rights, and maintaining the cause of true Religion and Liberty.

I now proceed to treat this subject more at large, and to detail the Christian Soldier's duty in a threefold view, by considering him

1st. As a Servant of his God:

2dly. As a Servant of his King;

3dly. As a member of Society; interested alike with his fellow citizens, in all that concerns the Peace, Order and Prosperity of his country.

Under these heads, I shall endeavour to shew the dreadful consequences, which spring from Violence, Contentions, Quarrellings, false Accusations, want of Veracity, Discontent, Murmurings, Disobedience, Sloth, Idleness, Intemperance, want of Economy, Drinking, Swearing, Gaming, Cowardice, Desertion and the like.

I propose, in the last place, to conclude with an affectionate and fervent address, to Soldiers generally, in high as well as lower stations, in order to enforce the Virtues, opposite to the Vices above enumerated; namely, Peaceableness, Obedience, Subordination, Economy, Cleanliness, Sobriety, Veracity, Diligence, Magnanimity, Courage, Heroism, Love of the public, a sovereign Regard to Justice, and the Laws of God and Man.

In handling those important and sacred subjects, I shall strive to deliver myself, in a plain and familiar style; and I trust, no Soldier, unless detained by the other necessary duty of his calling, will be found absent, during the course of these Sermons. By manifesting such a regard to Religion, and the due observance of the Sabbath, under the command of Officers otherwise so worthy of their rank and station, as those set over you, will (I am persuaded) contribute more and more, to increase that esteem, which, as a Royal Regiment or Corps, you have hitherto deserved among us; and place your names high in the regard of American citizens, among those British Soldiery, who have been sent hither for our protection and defence.

I am in the first place then to consider the Christian Soldier's dignity and duty, taken in a general view, and as "the Servant of his God."

As to the military profession, Brethren, like every profession, it is more or less honourable according to its degree of usefulness to the state, and the talents necessary to the sustaining it. Since this world is not a place of Perfection, and the Sovereign Wisdom often permits the Ambition of one nation to disturb the Peace of another, for the chastisement of their sins it must often be found necessary to resist violence, even unto blood. Nor is it any abatement of the dignity of the Soldier's profession, that its foundation is thus laid and made necessary from the ambition of mankind. The kingly, the priestly, the magisterial offices, all spring from the same lamentable source, and are founded in the vices of the

world. Were all men to obey the benevolent, the pure and righteous Laws of Christ; or were that golden age to come down upon earth, when Universal Love and Goodness should prevail, and Christ, in the power of his Gospel, to become all in all; then every other rule and authority might gloriously be put under His feet*. But, till that happy period arrive, the King, the civil Magistrate, the General and the private Soldier, wield the Sword of Justice upon the same noble principle—" as a terror to evil-doers, and a praise to them that do well." Upon the same principle also, to discourage vice, to exhort to righteousness, and to keep the world in some degree of goodness, that the Sword of Justice may be as little necessary as possible, are the Ministers of God employed; to denounce the Terrors of the Lord against evil-doers, and publish his gracious promises to those that strive to do well.

But all this, though, blessed be God, it is hoped, is productive of much Good, or at least preventive of much Evil, is not absolutely effectual; and States must provide Force for their safety against external, as well as internal, Violence. And since the rules of Religion have at least this effect, that the whole force of a state is seldom at once necessary for its Preservation, Modern nations, generally, constitute only part of their Force for the standing protection of the community at large. Trusting to the magnanimity

* Some sentiments, from the foregoing Sermon, which, (being preached on a special occasion, and to be printed by itself, could only be handled briefly, and in a general way) are now necessarily repeated, when taken up here to be treated of in detail, and more at large.

of a well-disciplined militia, to support Domestic Order, and to repel Foreign Violence; in order that the rest of the people, may sit secure, and reap the fruit of their labours, every man "under his own Vine, and under his Fig-tree, none making him afraid." And equally just it is, that every man, thus protected in his labours, should devote some part of their fruit to the support of the watchmen on the walls.

This is the foundation of the Soldier's profession. There is a contract between him and the rest of the people. There is a service to be done, and a recompense to be received. The obligations are mutual; and therefore the Soldier's profession, as thus founded in the Laws, is truly honourable. And, in this respect, a British Soldier is supremely distinguished, above all others; as well by the nature of his authority, as the dignity of the cause he is called to support.

In many other nations, the Soldiery are but the armed Slaves, or licensed robbers, employed by human monsters; led forth to wade in seas of blood, to glut the ambition of lawless tyrants; led forth, not to protect the Innocent and scourge the Guilty, but often to consign Innocent and Guilty alike to one common destruction!

But happy Britain fosters no such Lords, and no such armed Slaves. The doctrine that one man's grandeur is to be every man's misery, meets no reception there, nor in any clime where the noble spirit of Britons is inherited. Rulers among us, and all executing authority under Rulers, are to be the Ministers of God, for good to the People. The hearts of

Britons, and the descendents of Britons, wheresoever they inhabit, (yet, so far undebased by slavish principles) beat with an unconquerable, insuppressible ardour for Liberty! They acknowlege no absolute uncontroulable Power on Earth; and can form no conjecture whence such power could be derived or pretended. From God, the supreme Source of all Power, surely it could not come, without his granting it to deface His own Image, debase His whole Creation, and dishonour His own Perfections. From man, surely it could not come, without supposing him voluntarily, and in his sober senses, consenting to his own immediate misery and destruction.

In a word, no government can be of divine original, but so far as it resembles God's own government; "round whose eternal Throne, Justice and Mercy wait; and who cannot be supposed to give his vicegerents on earth an uncontroulable license to oppress and destroy, without making himself a tyrant by Proxy.*

No such power is claimed under a free government; which is, therefore, so far of divine Authority, as the Laws rule; and every thing is instituted, under God, by free and common consent.

Whatsoever War, therefore, is undertaken under such governments, is by an authority fairly derived from the common consent, and exercised for the public good; else the public can speedily put an end to it; by withholding the necessary supplies.

On whatsoever duty, then, a Soldier is commanded, under such a government, he may and

* Foster.

ought magnanimously, and with a cheerful conscience, to obey; for the Laws are his Call, and Obedience his duty. The cause to be decided is not that of an ambitious Tyrant, but that of a Free State.

O that I could possess your hearts with a deep and pervading sense, of the grandeur of this cause! O! that I could place, in a striking light, before you some of the glorious scenes of Military Heroism in times past.

The whole theatre of human transactions never presented a more august sight than a body of such Soldiers, marching forth in the service of their country,—every bosom panting for its good, and glowing with a divine enthusiasm for the justice of their cause; the prayers of a whole nation attending them; conscious that they are led on to chastise the disturbers of mankind; to defend and to save the purest system of religion, and the best plan of government in the world—carrying this divine conviction into the field of glory with them, and by one day's well-timed heroism, saving their country, their friends, their all—returning triumphant amid the public congratulations, and bidding millions to sit down in quiet—for the haughty Foe is subdued; the Liberty, the Property, the Religion, the Independency of their country are secured, perhaps, for ages to come!

O Soldiers! do you not feel the force of those sentiments! I am fully persuaded your hearts glow with them; and methinks I hear this reply from every one of you—"When such shall be our call, cursed "be he amongst us that does the work of the Lord "deceitfully."

If those be your sentiments, then we have a noble foundation laid; and you will be all attention, while I proceed more particularly to explain your duty under the three heads proposed; first, as servants of your God; secondly, as servants of your king, and thirdly, as fellow subjects, interested alike with others, in the Peace, Order and Prosperity of your Country.

First, then, as servants of your God. On this head I need not insist long, as the general intention of my former discourses to you has been to enforce the great duties you owe to the Almighty Governor of the world, and to give you a just sense of the inestimable benefits purchased for you by the coming of Christ.

A soldier has very particular calls to keep the fear of the Lord constantly before his eyes; to lay hold of the Redeemer's mercies, and to secure a constant interest in his precious scheme of salvation.

It has been said that the army is either the worst, or the best, school in the world. The worst to those who, from the opportunities of the various and mixt company in it, chuse the Profligate, and strengthen themselves, and others by their example, in things hateful to God: But the best school to those who make use of the like opportunities, to associate themselves with virtuous men, and to encourage others in the exercise of every temporal and spiritual duty.

Vice of every sort, as it is destructive to the soul, and will be punished by God, so it particularly exposes the soldier to neglect of duty, enervates his strength, exposes him to punishment and disgrace,

renders him dastardly in the day of battle from a consciousness of guilt, and the fear of meeting death unprepared. For if, in the hour of battle, Sin assaults the Soul with all its dreadful internal artillery, while muskets, and other external artillery, play upon the Body; Courage, however much worked up by Habit, will quickly desert you, and leave you a prey to disgrace, and most dispirited, when you should be most animated.

But Religion is the soldier's glory and strong hold. With a serene countenance, the good man faces danger; where duty calls, he boldly follows, undaunted at Death, who can have no Terrors, but what are derived from Sin. For such a one knows that Death can only take a Life, which is exposed to daily jeopardy, but, which, certainly he must soon surrender to Nature, and that whether sooner or later is all one, when he is at Peace with the God of all Peace!

His assurance is in the precious promises of the Most High; who has declared* that "his hand will cover the head of the righteous in the day of battle; that he need not be afraid for the arrow that flieth by day, nor for the sickness that destroyeth at noon-day; that a thousand shall fall beside him, and ten thousand at his right hand, but it shall not come nigh him; for he shall give his angels charge over him to keep him in all his ways."

Who would forfeit the consolations arising from such glorious promises, for all the mad amusements of Sin and Folly; which leave a man wretched at the

* Psalm 91, and elsewhere for the comfort of good men.

last, and declare to him that "evil shall hunt him continually, and that he shall not live out half his days?"

Religion has never been thought disgraceful in a Soldier, among wise and good men; and numerous are the examples to prove, that the most pious men have always shewn themselves to be the greatest heroes. What need I mention the praises given to the pious Centurion in holy scripture*,—"Whose Prayers, Fasting and Alms-deeds went up to Heaven;" or to the devout Soldier? God gave them the marks of his favour, and sent his angel to direct them to the way of Salvation.

Many and striking have been, and even now are, the examples of devotion, among British† officers and soldiers; even in an age, wherein religion has lost much of its influence on the lives of men! Many there are (and would to God there were none otherwise!) who can perfectly reconcile the character of the Gentleman and the man of Bravery, with unfeigned Piety to God, and regular attendance on all the public ordinances of Religion; setting the glorious appellation of a Christian above every other character, and not ashamed to be publicly known, as a man of piety and virtue.

I should now proceed, to consider more at large, the Soldier's duty, as the enrolled "servant of his King!" But this opens a large subject of discussion, which must be postponed till our next opportunity of meeting.

* Acts, chap. x. † Col. Gardiner, and others.

SERMON X.

THE CHRISTIAN SOLDIER'S DUTY, &c.

CONTINUED;

DELIVERED, MAY 1, 1768.

TO THE XVIIIth, OR ROYAL REGIMENT OF IRELAND.

ST. LUKE, iii. 14.

And the Soldiers likewise demanded of Him, saying—Master! and what shall we do? He said unto them—Do Violence to no Man, neither accuse any falsely, and be content with your Wages.

IN my last Sermon from this text, I considered the Christian Soldier's character and duty, as professing Himself "the Servant of the living God;" baptized into the faith of Jesus Christ, and his blessed Gospel. I shall only add, on this Head, what has been partly noticed before; viz.—That, besides Religious Motives, the soldier of a Free Country, (whatever may be its form of government) has this further consideration, of a Temporal nature to stimulate and support him in the discharge of his duty, viz.—That he cannot be called forth to wade through seas of blood, to sate the ambition of tyrannical Rulers; but that the Call of our Soldiery is—the Call of Justice, the Call of Glory and Virtue; that they are armed by the Laws, and sent forth, not to oppress and overturn the Rights of Mankind, but to protect and defend them against lawless invaders, and self-licensed robbers; that the defence and support of the best government, and purest system of Religion and Liberty in the world, are the sublime and animating cause, for

which only our Soldiery can be called to unsheath the Sword; and that, confiding in the long tried native magnanimity and valour of our fleets and armies, the Mechanic plies the tool of industry, and the Peasant smiles at his daily labour.

Thus protected and defended, seldom through a course of many Generations, have the most powerful of their neighbours dared to attack the country of our fathers, and never with impunity; so that a few islands, of inconsiderable extent, have been raised up, by the Providence of God, and the matchless Valour and Heroism of their own Natives, to be the glory of the world, the Arbiters of Nations, the avengers of Justice, the protectors of the Oppressed, and the scourge of Tyrants throughout the earth.

That your souls might glow with a divine ardour and enthusiasm, in this exalted cause of God and your country; in some of my former Sermons, I have called your thoughts back to those memorable scenes, in which a British Soldiery, in one well-fought foreign field, have gained an immortality of glory; and returning home, amidst the blessings of thousands, have thereby secured peace to their country, through many succeeding years.

I can scarcely figure to myself a more noble spectacle than a body of men, of undaunted resolution, and confessed valour, who (having thus Saved their country, in the hour of extremest danger) mix again with their fellow-citizens, in all the Duties and Charities of private life; regular and sober in their conversation and conduct; having the Fear of God, before their eyes, and not ashamed to testify it to the whole

world, by a serious, solemn, and conscientious attendance, on the stated occasions of public Worship, and Administration of the sacred Ordinance of Religion, according to Christ's holy appointment and commandment.

Great is the praise due to such a conduct as this; and it would be injustice, not to acknowledge before you, that you have received great praise from the inhabitants of this city; who have thought it a most delightful and edifying sight, to behold your decent and orderly manner of coming to the place of God's worship here; and your devout behaviour during the time of our being assembled together, in Prayer and Praise to our Almighty Creator. Oh! that it may be a means of establishing firmly in your hearts, that Love of God, and Dependence upon Him, which were the subjects of my last Sermon before you.

I come now more immediately to consider the Christian Soldier's duty, and the Dignity of his calling, as the enrolled "Servant of a King," who is the beloved Ruler of a Free and great People, in sundry kingdoms, and subordinate settlements, in various parts of the globe.

And let me observe first, "That there is a solemn and special Contract, between your King and you. There are, on your part, certain services to be done; and I have proved them to be honourable, and useful to your country. Likewise, on the part of your King, as Steward for the public, there are certain wages to be paid. Those wages are a decent support, and with frugality may be a comfortable one. The British government has mercy in its whole

nature, and all its appointments are liberal. The wages of a private soldier are almost equal to those of the inferior officers in many other countries. They are in general paid with much honour and regularity, and the text enjoins contentment therewith, and constant readiness to discharge the duties for which they are paid.

The nature of the Soldier's contract, and the terms of his enlistment, also imply a faithful application of his wages to the uses for which they are paid. They are not to be spent in riot and intemperance, which weaken the body and subject it to many diseases; which wholly renders a man unfit for the great calls of duty. And a soldier might as well be found a deserter from his post, as found in his ranks, or on watch, in a condition wherein he is incapable to act the man, or to perform the service assigned him. In short, every soldier is solemnly bound to give his health, strength and service to his king, for the wages he receives. To squander those wages then in destroying that very health and strength which they are given to support, is a most flagrant breach of all faith and honour. Nay desertion itself is scarce a greater crime, since, as has been observed, it makes no difference to the public, whether a man has deserted his post, or is found asleep on it, or in a condition wholly unfit for the duties of it. Besides all this, the loss of precious time, the offence given to God, the broils, quarrels, and punishments in which intemperance too commonly ends, are surely more than enough to alarm any thoughtful person

against ever suffering himself to be thus basely unmanned, and his reason dethroned by his vices.

He then is the true soldier, and faithful steward of his wages, who applies them to keep himself fit for the service he owes to his king. Who lays them out with frugality and care in preserving his body healthful, neat and clean; and his mind upright, his conscience clear, and all his powers in full vigour. Such is worthy of all commendation, and will probably meet with reward and preferment in this world; but most certainly in that which is to come.

One golden rule, which ought to be written in capitals on the coat of every soldier is—never to run in Debt, and always to live rather within than above his Pay, especially in time of peace, and in stated quarters. For if every day, or week, is not able to clear itself, the next will be less and less able, till at last ruin and disgrace are the consequence. The prudent soldier will, on such occasions, save something for the accidents of sickness, for relief to his distressed Brethren, for works of piety and charity, within his regiment; such as the education of orphans, and many like purposes. He will also make some provision and saving for the expense of a March, or other extraordinary Services.

All these things, in the management of a soldier's Pay or Wages, come within the solemn duty he owes to his king; and for keeping his body in vigour, and his mind clear and always prepared for action.

The next thing to be mentioned is courage and magnanimity, in the day of trial; which point I shall handle fully, as nothing is more commonly mistaken,

than the true nature of Courage; and there is nothing in which the soldier should more strictly examine himself in, than this essential requisite of his character; lest, when the honour of his sovereign and the service of his country call, he should find himself fatally deficient, and be convinced, when it is too late, that he has woefully mistaken his profession. For better, far better, would be a death with glory, nay any sort of death, than to be found in the hour of peril, a scandal to manhood, and a disgrace to his friends and country; forced to live afterwards, the contempt of all, shunned and hated by the Brave, and perhaps insulted by every Coward, who has not yet been put to the test of bravery, in actual duty.

However, in this examination which every soldier should make of himself beforehand; a proper distinction is to be made between what is real courage, and what wears only the false disguise of it.

True courage does not consist of any thing on the outside of the Man: such as the trappings of dress; the Cockade, the red Coat, or the proud Strut. It does not consist in Oaths or Imprecations; in a bullying disposition, a quarrelsome temper, and loud sounding boasts. And yet some are found in every corps, who would be thought its champions, but are in fact only its bullies; who are sure to set themselves upon every raw recruit, and try to gain a character by some insult on him; when, perhaps, all their superiority consists only in greater weight of fist, or an arm of more brawn, than the man whom they insult. But the souls of such men, alas! in the day of peril, are often found less—yea infinitely less, than that of the meek, peaceable, and sedate man!

The same sort of courage is that which is often exerted in midnight revels, in street quarrels and contentions; where no danger of life or limb is likely to ensue, and the greatest coward, by loud words, perhaps by unresisted blows, may often pass himself for the bravest man.

These things I mention, not as particularly applicable to you, my Brethren, for you have hitherto deserved a character far different. But they are mentioned only by way of caution and advice; as matters that bring shame and reproach on a profession, which I have proved to be truly reputable and honourable in itself.

Your courage, I have not the least doubt, is of that true stamp, which I am now to describe. Far from wishing itself to be judged by unprovoked exertions of it, or vain boastings, which are always of a suspicious nature, the man of true courage wishes to be tried by his actions, and not by his own glorying. As still and silent waters are ever the deepest, the bravest man is ever the most quiet, and easy to be entreated. Far from drawing his sword, on every trifling affront of a fellow soldier, or perhaps a rude fellow citizen, he will look with a silent contempt on such behaviour, and ascribe it to want of manners, saying within himself—"Go, thou despicable being! Thy own Meanness be both thy protection and punishment. I keep my sword for nobler objects, and nobler occasions than any thou can'st afford me. My King, my Country and even thine own safety, claim it whole. For them I reserve it, and for them, when called, I trust I shall be enabled to put forth all the Man."

In short, true military courage, consists in fearing nothing in this world, but a shameful action; in being able to go where duty calls, whatever dangers may oppose; in daring to look on wounds, and maims and even death itself with such a steady eye and uniform countenance, as to betray no fear in yourselves, nor to communicate any to those in the ranks around you. And this you shall be certainly enabled to do, by rendering these thoughts familiar to your minds, by attending to the regular and hardy discipline of the army; and by crowning the whole with this important consideration; that Victory, in the cause of your King and Country, which is the cause also of Liberty and pure Religion, will be attended with glory in this world; and that death in the same cause, with a conscience void of offence towards God and your neighbour, will be attended with endless glory in the world to come.

The next head of a Soldier's duty to his King, is obedience to those who are by his royal authority vested with command over him. What soldier, in the presence of his Sovereign, would slight any Order that proceeded from his mouth? And yet, it is the same crime to disobey the least Order that is given by any officer who wears his royal commission, or any other authority, though non-commissioned, that is derived under him, and the laws of the land.

Your own articles of war have sufficiently instructed you in this duty, and in the severe punishments due to the breach of it. It remains then only for me to explain the reason of the duty itself, and to

enforce the observance of it from the principles of Religion and public Good.

Have you considered the structure of your own Bodies? or attended to what St. Paul asks? "If the Foot shall say, because I am not the Hand, I am not of the Body; and if the Ear shall say, because I am not the Eye, I am not of the Body—would they therefore, not be of the Body?" Surely unless all the parts of the Body fulfil their office, the Body would be sadly imperfect. "If the whole Body were an Eye, where would be the hearing? If the whole were hearing, where would be the smelling," walking and the like?

Just so every regiment, or higher command is a Body. In all duty, the superior officer is the eye, others the hands, others the ear, others the feet; and all, in their respective places, are honourable members of the same Body. But should the members murmur, or refuse their several parts of duty, what but confusion and the general destruction of the whole body must ensue?

Should the Feet pretend to see for themselves, when the Eye warned or commanded them to avoid the pit before them, what must follow, but that the whole body would be plunged into the common ruin? The same it is, if the soldier, who is confined to his rank and the intrepid discharge of what is commanded him, should refuse the same, or think that he could understand the whole disposition of the battle, and the management of things as well as the General, or commander in chief, who leads him, and whose situation enables him to cast his view from

place to place for the conduct of the whole—this also would lead to destruction.

Subordination and obedience are among the most essential and necessary points of discipline in a whole army. By any breach of them, the most powerful armies have become a prey to their weaker enemy.

By the observance of them, each individual performing his particular part, with alacrity, and magnanimity, weak armies have often triumphed over the strongest.

You have heard of the bundle of twigs which the dying father gave his sons to break. While the twigs were tied together, the strength of all the sons could make no impression on them. When disunited, they were easily broken, one by one, with the strength of a single son.

An army under just subordination, and united in cheerful obedience, is this strong undissoluble connected bundle of rods. An army, without subordination, would be a fatal instance of weak unconnected twigs.

The common safety of the whole, then, must ever be a powerful argument of subordination and obedience; and this obedience must not be performed as eye-servants, while in the view of the officers; but with cheerfulness and faithfulness, at all times, as in the sight of God, who is a God of order; who, in His holy scriptures, has given tremendous examples of His punishment of rebellions, mutinies and murmurings, in this world; and threatens more tremendous punishments as reserved for them in the next.

Discontents, Murmurs, Mutinies, and Rebellions, were the first crimes, that brought a blot and disgrace on this fair Creation. The angels, that kept not their first estate, withdrew their obedience from the Lord of Heaven, and were plunged into deepest perdition.

Korah, Dathan and Abiram, for setting themselves up against Moses and Aaron, whom the Lord had appointed over them, were swallowed up alive for the punishment of their offence, together with all their mutinous followers.

Legal and just authority is derived from God, and approved by Him, for the well-being of his creatures; and if ever there was reason to believe this in any government on earth, it is in our own government; where every thing valuable to us, as Men and Christians, is secured by wise Laws, and gracious and merciful Rulers; where all the Servants of the public are rewarded for their labours, and where the most faithful discharge of duty is an indispensible obligation on all.

O learn to venerate this happy constitution, and never think that you can do enough for it, in return for the liberal provision you enjoy under it; and the happiness which you may partake from the privileges it gives you—Privileges far superior to what can be boasted of by any other nation or people upon earth.

I have many more things to lay before you in the course of these Sermons, but the time warns me to conclude for the present—praying God to enable you to think on what has been said, &c.

SERMON XI.

THE CHRISTIAN SOLDIER'S DUTY, &c.

CONTINUED;

PREACHED, MAY 8, 1768,

TO THE XVIIIth, OR ROYAL REGIMENT OF IRELAND.

ST. LUKE, iii. 14.

And the Soldiers likewise demanded of Him, saying—Master! and what shall we do? He said unto them—Do Violence to no Man, neither accuse any falsely, and be content with your Wages.

HAVING, in my three foregoing sermons from this text, treated fully of the Christian Soldier's Duty; and the lawfulness and dignity of his office, considering him in a threefold view, "as the servant of his God; the servant of his King; and a citizen, equally interested with his fellow citizens, in all the Good or Evil that can befall his country."—I proceed now to what I proposed as a conclusion, namely—

"An affectionate and fervent address to Soldiers generally, whether in higher or lower stations; in order to enforce those virtues, which being directly opposite to the vices most prevalent in military life, may, therefore, tend more effectually to check and destroy them.

Those vices are generally comprehended by St. John in the text, and rebuked by him as productive of the most dreadful consequences; having their chief

origin in " Violence, Contentions, Quarrellings, false " Accusations, want of Veracity, Discontents, Mur- " murings, Slothfulness, Disobedience, want of Eco- " nomy, Idleness, Intemperance, Drinking, Swear- " ing, Gaming, Cowardice, Desertion, and the like." Or as St. Paul* better enumerates them, as common to all men, and incident to the " Flesh, which lusteth against the Spirit."—Now, says he, the works of the Flesh are manifest, which are these—" Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings and the like;"—intimating that, by the prevalence of the opposite Virtues, which are the Fruits of the Spirit, (namely—" Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance")—the Flesh, with all its evil Affections and Lusts, will be crucified through Christ, and its works destroyed, or rooted out.

As to the first of those vices forbid by St. John, as applicable to the Soldiery, namely, " acts of Violence"—which some visionary men have affected to understand as a " Prohibition generally of all Wars and Fightings whatsoever." This explanation is proved in the first† sermon upon our text, to be neither warranted by Scripture nor Reason; nay the very reverse is evident from the text itself, because St. John does not forbid the Soldiers to continue in their calling, (which he certainly would have done, if it had been unlawful in the sight of God) but, on the

* Galat. chap. V. 19—21. † P. 163.

contrary, exhorts them to be faithful in it, and "content with their Wages;" which he would not have done, if he had considered their wages, like Balaam's "as the Wages of unrighteousness*".

If to support Justice; to maintain the everlasting truths of God; to defend the Goods of Providence, wherewith our honest Industry has been crowned; to resist, even unto Death, the wild fury of lawless Invaders, and by main force, if possible, to extirpate Oppression, Wickedness, and tyrannic Domination, from the face of the Earth—if this be accounted a Violation of the Rights of Man, then we know of no rights which Man can have! Then were Moses, Gideon, David, and all the illustrious heroes that fought the battles of the Lord himself, public robbers and oppressors and violaters of the rights of Mankind; all permitted by a righteous God to act in His Name, with signs and wonders, and open testimonies of His approbation on their side; while yet He absolutely disapproved and forbid Wars of every kind, by His inspired writers. Then also were the noble efforts of the first Christian heroes to defend the blessed Truths of the Gospel, against the attacks of surrounding infidel nations, nothing but Violence and Oppression. Then, lastly, was that great banner of our salvation, the Cross of Christ itself, displayed to testify a Lie, by that illustrious Roman† Emperor, who

* 2 Pet. chap. ii. 15.

† Eusebius testifies that this Emperor, CONSTANTINE, wearied with the absurdity of Polytheism, and the little dependence that could be had upon Prayers to a multiplicity of gods for success in war, or prosperity even in common affairs; resolved to Pray to the only one God, as his Father had done, and was prosperous; That while employed in praying thus, our Saviour ap-

triumphed under that sign, and made the religion of Christ, the religion of his country.

The Violence, therefore, which is forbidden to the Soldier, is not that of resisting and subduing the enemies of his King and Country; but that which he may commit against his fellow citizens in the society to which he belongs; of whatever grade. If it be against his Officer, in the corps wherein he serves, it is called Mutiny—a crime of the most atrocious nature, which is seldom to be expiated but by the death of the offender. But your own articles of war are so full in respect to all offences of this kind, that a Preacher need not dwell long upon them.

As for magistrates and those vested with civil authority, independent of the military, you must not think that your obedience to the latter, will absolve you from obedience to the former; for the laws of the land must be paramount to all other laws. Our Sovereign on his throne, neither is, nor desires to be, placed above the Laws; and it is your duty, when in quarters, to respect the Civil Authority; for all disputes with it are hurtful to the public service, and render a people less respectful to the military, and less anxious to make their stay comfortable and happy.

peared to him in a vision of the night, with the cross in his hand; commanding him to make a *royal standard*, with This Sign, to be continually carried before him in his Wars, as an ensign both of Victory and Safety; promising him that "Under This Sign," he should be prosperous [*in hoc Signo vinces;*] that early next morning, trusting in the Vision, he employed the most exquisite workmen, and sat by them till they finished the Standard according to his model. In the engagement that followed, though bloody, he was triumphant, and overthrew Maxentius, &c. Eusebius says, he had the account of this Vision from the Emperor himself, ratified with an oath; else it would have been incredible to him.

It is, in general, but a short time that it falls to the share of any corps to be quartered long in the same place; and it is most delightful to cultivate such a good understanding during that period, as will leave their names respectable; which I have the pleasure to think will undoubtedly be the case, as it has hitherto so happily been among the people of this province, respecting your corps.

The failings which would naturally lead to an interruption of that harmony which should prevail between the Soldiery, and their fellow citizens, are those immoralities and vices, which I would strive to guard you from.—There are many vices and failings of this kind; but the text mentions one "the accusing any man falsely," which is the cause of much trouble and confusion. Veracity, or speaking the truth, is so much the Soldier's character, and so much affects his honour, that a lie ought never to be known or heard of among the profession. The temptations to this may be, that of excusing a Fault, or obtaining Preferment, by Circumventing, Misrepresenting, and bearing down, the character of others. But it is far more worthy of a man, who has committed a fault, to confess it ingenuously; than to screen himself, by the additional Sin of a Falshood. And what man can ever expect to get the blessing of God, on that Promotion, which is obtained by ruining the character, and misrepresenting the conduct, of a fellow soldier. In short, want of Veracity, strikes at the root of all Faith and Peace and Bonds of union, among men; for, where Truth is disregarded, no man will ever be certain how to act, or what to de-

pend upon; except that, whereof he is an eye evidence.

Surely, then, among a society of Soldiers, whose strength consists in their harmony, and whose peculiar character ought thus to be their Veracity and Honour; all Falshood and Dissimulation are, in an eminent degree, baneful; and ought to be held as much odious in your own eyes, as they certainly are in the awful sight of the God of truth.

Having thus dispatched in general, what relates to your duty to your King and fellow Soldiers, as well as fellow Subjects; I now proceed to guard you against many private vices; with which if you should be so unhappy as ever to suffer yourselves to be infected, they will ruin your whole usefulness in this world; and alas! in the next, subject you to the tremendous sentence of Unrighteousness, which will be pronounced from the righteous lips of your future Judge. I shall proceed deliberately and fully through the sad catalogue, of vices, which have more or less been the rock on which so many have shipwrecked their character, their estates, and the whole train of noble service, in which they might have shone forth and risen to eminence.

The first I shall mention is that of habitual Swearing, and taking the awful name of the great Jehovah in vain; a vice into which many young people, from the prevalence of bad example, and a false notion that it has something manly in it, are thoughtlessly betrayed at first; till it becomes so fixed a habit, that the poor profligate himself, is not always aware when the sad imprecations are uttered by him. Most

other crimes may gratify some sense or another; but this has not the least plea of that sort; for alas! would men seriously think, what plea can they offer? or rather is not every plea of this kind, a daring insult to our Omnipotent Maker? To insult the God of Heaven is not manhood. It may be the manhood of the Devils, who live in daring defiance of Heaven, but cannot agree with the character of a man who professes his dependance upon a God over all.

I need not mention, that our Sovereign, in tenderness to the souls of his subjects, has often by proclamations, endeavoured the cure of this unmanly vice. And to the military in particular, the articles of war have inflicted penalties, which you can be no strangers to—viz. twelve pence forfeit for the first offence, to be deducted from the next pay; and for the second the like forfeit besides lying twelve hours in irons—And for that part of the army, who, from a more liberal education, are judged to be more capable of being restrained by shame—a public reprimand is enjoined.

But alas! all these provisions, neither the fear of God, nor reverence to the King, will be effectual, without powerful example, a strict execution of the laws, and a due regard to Honour, running through all ranks and degrees. For if any vested with superior authority should unguardedly be guilty of this vice, how shall they dare to check it in others? For it would be very preposterous to hear a man with curses, correct another for curses. I cannot help quoting the words of an old officer on this subject. I have no particular meaning to apply them to any persons present, among all of whom, as far as I have

heard or learned, great decorum is observed in this way; and many worthy examples set—My desire only is to give the words of this worthy officer for confirming you in what I well know you wish to continue forever in your corps.

"Some think, says he, that orders cannot be enforced in the common plain language. When I was a youth, I was unhappily addicted to this fashionable vice of swearing. By happy reflection I got the better of it; and I will be bold to affirm that after I got a command, no man ever heard me fail in this way; and yet I am certain no man was ever better obeyed. Youth and Levity may be urged as some excuse, if any excuse were possible, says he; but what can be said for the Grey-headed Sinner; who with one foot in the grave, is incessantly calling on God to shorten those days, which Nature hath already brought almost to a conclusion? Surely when a man is fixed tottering on the brink of the grave, and his very bones shaking and clashing together; the near prospect of a total dissolution, and of a future Judgment and Retribution, ought to lead him to seek God as a friend, and his only friend, through Jesus Christ."

This evil, which is first begun through the prevalence of bad example, is seldom reformed; but grows up among those who are addicted to it, till at length all reverence to the Creator seems entirely lost among his Creatures, so far as concerns them. Most other crimes and vices, may gratify some carnal sense or another; but this vice of blaspheming the name of the adorable Lord God of Heaven and

of earth, and prostituting it on every common occasion, has not the least plea of manhood, or sober reason, or good sense in it. It may indeed be considered by some as Manhood, and a Mancipation from the tyranny of Priest-crieft, and religious Bigots; but it is the Manhood of Devils and reprobate Spirits, who profess to live in defiance of Almighty Power; and surely cannot agree with the character of a Man, who would be affronted not to be called a Christian. Sad Christianity indeed!

To believe, or profess to believe, that we depend on God for all we have, and all we hope to have; and to declare our further belief, that we must come to Him and pray for Salvation in one moment, and the very next moment to call for damnation at his hands; and all this for what? Why, perhaps, to testify the greatest Falsehood, or deny the most notorious Truths. Surely, to do this seriously is hardly possible—to do it wantonly, or in levity, is a very daring impiety; and to do it through ignorance, or the prevalence of bad habits, shews a man sadly careless of what should be his chief concern; namely the securing his interest in God, the Father of Life and Love and Joy; through the atonement of Christ, his only Son.

How shocking, how horrible is it, to hear a poor dependent mortal, who scarcely ever opens his mouth, but in pronouncing imprecations on himself? such as the following—(alas! that they should be told!)—"Confusion to his Limbs,—Blindness to his Eyes—"Deafness to his Ears—Dumbness to his Tongue!"—And happy were it for him, if this latter Imprecation

were immediately to be heard and granted in Heaven—and that his tongue might be eternally struck dumb, rather than be the daily instrument of bringing perdition on his Soul and Body together. How unspeakably better were it to have no tongue at all, unless it could be bridled and exercised in the divine employment for which a tongue was given to Man, namely—"The speaking of Truth, and tuning itself to Praises and Thanksgivings to the Creator, for all his Goodness to his Creatures, in this world; and preparing itself to bear its part, in those Hallelujahs and Songs of Praise, which every wise and sober man, would wish to be his everlasting Employment, in Concert with Angels and glorified Saints, in the world to come."*

The last Vice, which I shall need to dwell upon on this occasion, and indeed the most destructive, as leading to the greatest part of the other vices enumerated above, is—

The Intemperate Use of Spiritous Liquors; the sottish habit of drawing constantly, from the Cup of Perdition, bewitching draughts, poisonous to Soul and Body.

In a Soldier, this habit is peculiarly destructive to the exercise of that noble train of usefulness and honour, belonging to his profession; that career of glory, which lies before him. It is, as suggested before, an absolute breach of the contract that subsists between him and his country; because it is wasting those Wages in Intemperance, ruinous to

* For more on this head, see the first Sermon from this text.

health and strength; which are given him by his King and Country, to keep the body healthful and vigorous for the duty of his office, in Peace as well as War. It is a crime sometimes as atrocious as Desertion itself; for a man might as well desert his post, as to be found on it, in a condition, which unmans him, and renders him incapable of the duties belonging to it.

I do not include here, those occasional excesses which men of gay and social spirits (enemies to all habitual intemperance) may sometimes be innocently and unguardedly led into; (though these ought to be avoided with a strict and watchful care;) but I mean that beastly, sottish, unsocial, and habitual intoxication, both in private and public, which, from small beginnings, steal upon a man, by imperceptible degrees; till at length, his very vital powers and stomach are so corroded, that he becomes at last unsatisfied with the warmest and strongest draughts, and his stomach is constantly craving, and constantly in want.

If there is one thing that has contributed more than another, to enfeeble our Warriors of modern times; if now their unbraced and weak nerves do not enable them to draw the Bow, or wield the Spear, with the robust vigour of more ancient days; if now our Span of life is shorter, and we are born with diseases, and propagate them to our posterity; if we labour under debilities and degeneracy of constitution, from Father to Son—I will be bold to ascribe all this decay of honour and strength, and of native vigour, to that Cursed Cup of Perdition, those maddening draughts of Spiritous Liquors, so cheaply procured,

for more than a Century past, from our island colonies. It is too fatally evident that it is from this cause, especially among the common classes of people, who ought to be the glory and strength of every nation, " that we find the vigour of our Young Men abating, their numbers decreasing, our ripened Manhood a premature victim to Disease and Death, and our Old Age, if peradventure we reach Old Age, only the weak Drivelings of a second Childhood."

And as to our reason and understanding, what need I mention that derangement of all our mental faculties, that barbarian madness, which we feel when under the dominion of those poisonous draughts? Do they not prove, beyond doubt, that they impair the native powers of the Mind, as well as pull down Reason from its throne, dissipate every ray of the Divinity within us, and sink us into a state of existence lower than that of the Brute Beasts? But greater evils, if possible, still remain to be mentioned, as flowing out of this Cup of Perdition. During the unlucky moments of intoxication, the Soldier's turn of duty calls him to some actual service; but, by his incapacity, he disgraces the fair Field of Honour, and loses the great Road of Glory, and his Chance of Preferment! and alas! worse than this, in his mad and stupified state, he plunges himself into some great and Capital crime.

A quarrel arises, and by his hand, one of his Fellow Mortals is hurried into Eternity—unprepared to meet his Judge—his Sins unrepented of; and all his affairs, respecting this world, as well as the next, wholly unsettled, desperate and hopeless.

The victim of his inebriated madness was the Father of a Family, happy in a tender Wife, and dutiful affectionate Children! The former now deprived of her whole comfort and stay in life, perhaps, soon ends her days and afflictions in the deepest agonies of Grief and Despair; while the poor Orphan Children, robbed of all their hopes, of parental aid for obtaining a settlement in the world, (now Fatherless and Motherless) are doomed to beg their Bread, and wander, wretched vagabonds, over the face of the earth.

Oh! thou miserable man, author of this mischief, whether Soldier or Citizen, how piercing and agonizing must be your reflections, in your sober moments, (if you ever have any) upon this dreadful act of violence; especially if you consider farther, that the victim of your madness was (perhaps) your Bosom Friend, your former intimate companion, " one with whom you took sweet counsel, and even walked unto the House of God, in company with him," although, alas! in the sad moment of this last act, you could not distinguish a friend from a foe!

Gracious heaven! can you who have committed such an act, ever enjoy one quiet moment more upon earth? Must not the mangled Ghost of your murdered Friend—the wandering forlorn spectres of his bereaved destitute Orphans, haunt your troubled conscience, by night and by day? But I forbear adding more to this dreadful picture, on the present occasion. Enough has been said to convince Civilized Men of the pernicious effects of the immoderate use of Spiritous Liquors—this Cup of Perdition—nay to convince even Savages themselves; and, as some proof

of this, I will conclude with a short supplementary Sermon, or Speech of a CREEK INDIAN, on the same subject, which contains all that I could wish further to offer thereon.

How I came to the possession of it, and published it in London among some other writings of my own fifty years ago; what right I had then to publish it, and afterwards to conclude this Sermon with it, in 1768, before the XVIIIth, or Royal Regiment of Ireland, will appear from the following introduction to a republication of it, in the Columbian Magazine for June 1790, p. 367, &c. running as follows, viz.

A SPEECH

AGAINST THE IMMODERATE USE OF SPIRITOUS LIQUORS, DELIVERED BY A CREEK INDIAN, IN A NATIONAL COUNCIL, ON THE BREAKING OUT OF A WAR, ABOUT THE YEAR 1748.

INTRODUCTION.

THIS excellent Speech exposes the abominable vice of drunkenness, in a masterly manner; and must be highly gratifying to every reader, who can feel and relish the beauties of composition. We hesitate not to pronounce it, one of the most completely finished and highly animated performances, that have ever appeared in the English language. It will be found, on a critical examination, to contain all the parts or members of the most perfect Oration. In loftiness of expression, boldness of figures, and pomp of imagery, it is, if we are not mistaken, far

superior to any thing of the kind among the moderns; nor will it suffer from a comparison with the best rhetorical compositions of the ancients. The first draft of this celebrated Speech is said to have been taken, in short-hand, in a council of the Creek Indians, about the year 1748. It came into the hands of a deputy of Sir William Johnson, Secretary for Indian Affairs, a gentleman of the name of Wraxal, in the year 1752; who communicated his notes of it to a gentleman (then living at New-York) who has long been honourably distinguished in the republic of letters, in Pennsylvania, who is particularly eminent in rhetorical compositions, and whose writings, even now, notwithstanding his advanced age, discover all the fire and energy of the most lively youthful imagination. After having been first published in a New-York Gazette, it was, by the same gentleman, republished with some other Indian compositions,* in London, about the beginning of the year 1754; and a very high character is given of the work in the *Monthly Review* for April, of that year.

The gentleman above mentioned has prefixed an Introduction to the work, in which he justly observes, that, "Of all the vices which prevail in the world, none more degrades human nature, and dishonours the glorious image of the Deity, than immoderate drinking; and there is none against which more has been said, both from the press and pulpit: yet still this vice rears its shameless front, and reels from street to street in broad day. Hence it was thought that the following Speech of a Creek Indian on this subject, might, at least, be acceptable to the curious: and should it have no good effect, it will be but one patriot-remonstrance more thrown away."

"Charity bids us suppose, that our Laws, our Religion, and Civil Accomplishments, elevate the people of this country, far above the enormities that gave rise to this oration among a people we esteem barbarians; yet so frail is the texture both of public and private virtue, and so mutable the state of human affairs, that though we could think such a remonstrance unnecessary at pre-

* Viz. This Speech of a Creek Indian; a letter from Yariza, an Indian maid; Indian Songs of Peace; and an American Fable. See *Monthly Review* for 1754—p. 285, &c.

sent, it may be preserved as a beacon in time to come. The wise and good it cannot displease, and if there is one that wears the human form in these Christian realms, a slave to this enormous vice, let him be roused when he hears the following sentiments of a heathen."

THE SPEECH.

FATHERS, BRETHREN, AND COUNTRYMEN,

IN this solemn and important council, rising up before the wisdom and experience of so many venerable Sachems, and having the eyes of so many heroic chieftains upon me; I feel myself struck with that awful diffidence, which I believe would be felt by any one of my years, who had not relinquished all the modesty of his nature.

Nothing, O ye Creeks! could enable me to bear the fixed attention of this illustrious assembly, or give to my youth the power of an unembarrassed utterance, but the animating conviction, that there is not one heart among us, that does not glow for the dignity, the glory, the happiness of his country. And in those principles, how inferior soever my abilities may otherwise be, I cannot, without violating my own consciousness, yield to any one the superiority.

FATHERS, FRIENDS, AND COUNTRYMEN,

WE are met to deliberate—upon what? Upon no less a subject, Than whether we shall, or shall not, be a people? On the one hand, we are at war

with a nation of our own colour, brave, active, and sagacious. They bear us unquenchable hatred, and threaten us with all that prudence ought to fear, and valour be excited to repel.—On the other hand, we are surrounded and courted by three* powerful nations, of colour, laws, and manners, different from our own. Courted, I say; for though each is rival to the other, yet it is to be feared none of them mean our prosperity.

I do not stand up, O countrymen! to propose the plans of war, or to direct the sage experience of this assembly in the regulation of our alliances: your wisdom renders this unnecessary from me.

My intention is to open to your view a subject not less worthy your deliberate notice; and though equally glaring, though equally involving your existence and happiness; yet, from the bewitching tyranny of custom, and the delusion of self-love, if it has not escaped general observation, it has eluded public censure, and been screened from the animadversions of our national council.

I perceive the eye of this august assembly dwells upon me. Oh! may every heart be unveiled from its prejudices, and receive, with patriot-candour, the disinterested, the pious, the filial obedience I owe to my country, when I step forth to be the accuser of my brethren,—not of treachery, not of cowardice, not of deficiency in the noblest of all passions, the love of the public. These, I glory in boasting, are incompatible with the character of a Creek!

* The Creeks were then at war with some other Indians; and an alliance with them had been solicited by the English, French, and Spaniards.

The traitor, or rather the tyrant, I arraign before you, O Creeks! is no native of our soil; but rather a lurking miscreant, an emissary of the evil principle of darkness. 'Tis that pernicious liquid, which our pretended WHITE FRIENDS artfully introduced, and so plentifully pour in among us.

OH COUNTRYMEN!

I WILL spare myself the ungrateful task of repeating, and you the pain of recollecting, those shameful broils, those unmanly riots, and those brutal extravagances, which the unbounded use of this liquor has so frequently produced among us. I must, however, beg leave to assert, and submit to your impartiality my arguments to support this assertion, that our prevailing love, our intemperate use, of this liquid, will be productive of consequences the most destructive to the welfare and glory of the public, and the felicity of every individual offender. It perverts the ends of society, and unfits us for all those distinguished and exquisite feelings, which are the cordials of life, and the noblest privileges of humanity.

I have already declined the mortification which a detail of facts would raise in every breast, when unpossessed by this Demon. Permit me then, in general, only to appeal to public experience, for the many violations of civil order, the indecent, the irrational perversions of character, which these inflammatory draughts have introduced amongst us. 'Tis true, these are past, and may they never be repeated.—But tremble, O ye Creeks! when I thunder in your

ears this denunciation; that if this cup of perdition continues to rule among us with sway so intemperate, Ye will cease to be a nation! Ye will have neither heads to direct, nor hands to protect you.—

While this diabolical juice undermines all the powers of your bodies and minds, with inoffensive zeal the warrior's enfeebled arm will draw the bow, or launch the spear, in the day of battle. In the day of council, when national safety stands suspended on the lips of the hoary Sachem, he will shake his head with uncollected spirits, and drivel the babblings of a second childhood.

Think not, O ye Creeks! that I presume to amuse or affright you with an imaginary picture. Is it not evident,—(alas, it is too fatally so!) that we find the vigour of our youth abating; our numbers decreasing; our ripened manhood a premature victim to disease, to sickness, to death; and our venerable Sachems a solitary scanty number?

Does not that desertion of all our reasonable powers, which we feel when under the dominion of that deformed monster, that barbarian madness, wherewith this liquid inspires us, prove beyond doubt that it impairs all our intellectual faculties, pulls down reason from her throne, dissipates every ray of the divinity within us, and sinks us below the brutes?

I hope I need not make it a question to any in this assembly, whether he would prefer the intemperate use of this liquor, to clear perceptions, sound judgment, and a mind exulting in its own reflections? However great may be the force of habit, how insinuating soever the influence of example, and howso-

ever unequal we may sometimes find ourselves to this insidious enemy; I persuade myself, and perceive by your countenances, O Creeks! there is none before whom I stand, so shameless, so lost to the weakest impulses of humanity, and the very whisperings of reason, as not to acknowledge the baseness of such a choice.

Fathers and Brethren,

I must yet crave your patience, while I suggest to you, that this intoxication of ourselves disqualifies us from acting up to our proper characters, in social life; and debars us from all the soothing, softening, endearing joys of domestic bliss.

There is not within the whole compass of nature, so prevailing, so lasting a propensity, as that of associating and communicating our sentiments to each other. And there is not a more incontestable truth than this, that benignity of heart, the calm possession of ourselves, and the undisturbed exercise of our thinking faculties, are absolutely necessary to constitute the eligible and worthy companion. How opposite to these characters intoxication renders us, is so manifest to your own experience, so obvious to the least reflection, that it would be both impertinence and insolence to enlarge farther upon it, before the candour and wisdom of this assembly.

And now, O ye Creeks! if the cries of your country, if the pulse of glory, if all that forms the hero, and exalts the man, has not swelled your breasts, with a patriot indignation against the immoderate use of this liquor;—if these motives are insufficient to pro-

duce such resolutions as may be effectual—there are yet other ties of humanity, tender, dear, and persuading. Think on what we owe to our children, and to the gentler sex.

With regard to our children, besides affecting their health, enervating all their powers, and endangering the very existence of our nation, by the unbounded use of these pernicious draughts; think how it must affect their tenderness, to see the man that gave them being, thus sunk into the most brutal state, in danger of being suffocated by his own intemperance, and standing in need of their infant arm to support his staggering steps, or raise his feeble head, while he vomits forth the foul debauch!

O Warriors! O Countrymen!

How despicable must such a practice render us even in the eyes of our own children! Will it not gradually deprive us of all authority in the families which we ought to govern and protect? What a waste of time does it create, which might otherwise be spent round the blazing hearth, in the most tender offices? It perverts the great designs of nature, and murders all those precious moments, in which the warrior should recount, to his wondering offspring, his own great actions and those of his ancestors. By these means the tender bosom has often caught the patriot-flame, and an illustrious succession of Sachems and Warriors were formed among us, from generation to generation, before our glory was eclipsed by the introduction of this destructive liquid.

O Creeks!

You all remember the great Garangula, who is now gone to our fathers, and from whose loins I immediately sprang. You know how often he has led forth our warriors to conquest, while his name sounded like thunder, and flashed terror upon our foes. You will then pardon the necessary vanity, If I presume to remind you how piously he adhered to our original simplicity of life. Oft has he said, that if he did not fly from this cup of perdition, his name would never be sounded from hill to hill, by the tongue of posterity; and I can affirm that, if he had wasted his time in such practices, my bosom would never have been fired to glory, by the oft-repeated story of our family virtues and achievements; nor should I have dared, on this occasion, fondly to emulate them, by raising my unpractised voice, in the cause of my country, before such a venerable assembly of chiefs and warriors.

But farther, besides what we owe to our children, let us think on that delicate regulation of conduct, that soul-ennobling love, which it is at once the happiness and honour of manhood to manifest towards the gentler sex. By the love of this sex I do not mean mere desire of them. Those amiable creatures are designed not only to gratify our passions, but to excite and fix all the kind and sociable affections. They were not meant to be the slaves of our arbitrary wills, in our brutal moments; but the sweet companions of our most reasonable hours, and exalted enjoyments. Heaven has endowed them with that peculiar warmth of affection, that disinterested friend-

ship of heart, that melting sympathy of soul, that entertaining sprightliness of imagination, joined with all the sentimental abilities of mind; that tend to humanize the rough nature, open the reserved heart, and polish the rugged temper, which would otherwise make men the dread and abhorrence of each other.

Thus were women formed to allay the fatigues of life, and reward the dangers we encounter for them. These are their endowments, these their charms. Hither, nature, reason, virtue call—And shall they call in vain? Shall an unnatural, an unreasonable, a vicious perversity of taste be preferred to those heaven-born joys of life? Will you treat the Sovereign principle of good with a thankless insensibility, and offer libations to the Spirit of all evil? Will any Creek henceforth dare to approach those lovely creatures with unhallowed lips, breathing the noisome smell of this diabolical juice; or roll into their downy embrace in a state inferior to the brutes, losing all that rapturous intercourse of love and friendship, all those most exalted of human pleasures, which they, they only, are formed capable of communicating to us?

Oh No! Fathers, Warriors, and Countrymen!

Let me conjure you by all these softer ties, and inexpressible endearments;—let me conjure you too, as you yet hope to behold the Tree of Peace raise its far-seen top to the sun, and spread its odorous branches, watered by the dew of heaven, over all your abodes, while you rejoice unmolested under its shade;

and as you yet wish to behold the nations round about you, bound with the sacred Chain of Concord, every hand maintaining a link:—By all these ties, by all these hopes, I conjure you, O Creeks! hence-forward let the cup of Moderation be the crown of your festivities. Save your country; maintain and elevate her glory. Transmit to your posterity, health, freedom and honour. Break not the great chain of nature; but let an honest, rational, and delicate intercourse of the sexes be the plan of social joy. Let each domestic bliss wreathe the garland of connubial life. Let truth and friendship sanctify the lover's wish, and secure to the brave, the wise, and the temperate man, a felicity worthy his choice, and worthy his protection.——

But, perhaps, my unpractised youth has gone too far. If so, O Fathers and Brethren! impute it to an honest zeal and love, for the commonwealth and honour of the illustrious and ancient nation of Creeks.

Onughkallydawwy Garangula Copac.

SERMON XII.

THE CHRISTIAN SOLDIER'S SPIRITUAL DUTY, &c.

DELIVERED

IN TWO SERMONS, DURING THE SUMMER, 1768.

TO THE XVIIIth, OR ROYAL REGIMENT OF IRELAND.

FROM

EPHESIANS, Ch. VI. v. 10—20, inclusive.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

FROM St. John the Baptist's answer to the questions of the soldiery, Luke, iii. 14, I have considered the Christian Soldier's duty, chiefly in a temporal view, and in a three-fold Light—

1. As Servants of their God.

2. As Servants of their King; or the Powers that rule over them; from whom they actually derive their authority, and receive their wages or pay.

3. As Members of Society interested, alike with their fellow-citizens, in all the good or evil, that can befall their country.

I now take up a new Text, but not foreign to the former one, so far as concerns the Christian Soldier's Duty to his Country; as a public Servant, employed to repel Violence, and the Injustice of fellow-men, when offered against the Laws and Rights of the community.

According to the text now chosen, I have to consider you, my Brethren, as enlisted in a Spiritual, as well as Temporal, Warfare; and to fight under the banners of a more glorious Leader than any in this world—namely, the Lord Jesus Christ, the great Author and Captain of our Salvation! In this Warfare, therefore, I have to consider you also in a further view, not merely as contending against flesh and blood; but "against Principalities and Powers, the "Rulers of the Darkness of this World, and Spiritual "Wickedness in high places."—But, nevertheless, let us rejoice, my Heaven-protected, and Heaven-supported, Fellow-Christians! that we are called, in this warfare, to fight not only under such a Leader;—"but to be strong in the Lord, and in the Power of "His Might; to put on the whole armour, the rich "Panoply, of God—that we may not fear the attacks "of our Spiritual enemies; but be able to Stand, "even against the wiles of the Devil himself."

Behold! He, this great and mighty Leader, is ready to invest you with your victorious Armour—"The Girdle of Truth, the Breast-plate of Righteousness; the Preparation of the Gospel; the Shield of Faith; the Helmet of Salvation; and the Sword of the Spirit, which is the Word of God;" to which you must add—"Prayer and Supplication in the Spirit, Watching thereunto with all perseverance; (not forgetting Prayers and Intercessions) or Supplications for all Saints; and for Me, says the Apostle (by which may be understood, all the preachers of the Gospel, who should follow his example, through every age) that Utterance might be given unto Him and Them; to open their mouths boldly, to make known the mysteries of our Holy Christianity."

Blessed God! give a portion of this Utterance to thy Servant, the present Preacher; and aid Him with Thy divine Spirit, while He now proceeds to explain the Nature, and teach the Use, of this divine Catalogue of Christian Armour; that, being strong in its Environments, we may be enabled, to seek and to find, and to maintain the Truth, in such manner that—"the Truth shall make us Free—Free to "Fight the Good Fight of Faith, and to lay Hold of "Eternal Life!"

In maintaining this Good Fight, in supporting this Spiritual Warfare, it will be necessary to consider some of the impediments, and obstructions, which, in this world, beset us and keep us from coming to an immediate and direct View of the Truth; a strict Perception of the Nature of Moral Good and

Evil, and a due Discernment of the difference between them!

It will not be needful, in many words, to shew that our journey through life, and our searches after Happiness and Good, are so opposed, by strong inward Biasses, and conflicting Passions, that we are constantly called to maintain a Spiritual Warfare, and to contend with the Powers of Darkness, in our way to the Kingdom of Light and Glory!

So sensible of these inward struggles, were even many of the wisest Heathens themselves, that not being able to account for this apparent Contradiction in the Structure of their Nature, viz. "some powerful Biass or inward Motive towards Evil, constantly striving against all their Virtuous Motions"—They invented, or resolved it into, the doctrine of Two Gods—or two Main Principles—one of Good, the other of Evil, existing in Nature, and at continual enmity, one with the other!

But to us, who rejoice in the light of divine Revelation, this matter is not left wrapped up in the obscurity of man's conjectures, or to be spelled out by a vain and superficial philosophy. From the eternal Fountain of all Truth, we are fully taught, that the Principle of Good is nothing else but the Great Creator, or the Voice of God within us; who, being Himself everlasting and essential Goodness, is constantly desiring to assimilate all mankind to Himself; and to perfect goodness in them, so far as is consistent with that Freedom of their Will, which constitutes them Moral Agents.

On the other hand, the Principle of Evil, is nothing else, but the Prince of Darkness; who, having

rebelled against the supreme Order and Ruler of the Universe, and defiled its original Beauty, is ever striving to pervert it more and more, into his own depraved and deformed likeness!

That unembodied Spirits, Good as well as Evil, can influence, or operate upon our Spirits, is a point, which (under the light of the Gospel) none will deny; although we are not able to explain the Nature of those secret and invisible Illapses, by which we are acted upon.

When the prince of Darkness, and his Legions of Rebellious Followers, were precipitated from the Kingdom of Heaven, they were not immediately bound or shut up in Outer Darkness; but left, for a time, to wander to and fro; as the scriptures phrase it, " in dry places;" and to prey upon the spirits of those who are inattentive to all heavenly Influences; seeking whom they may lead astray and devour. For, as it is with true Goodness, which is not content to be Happy alone, or in solitary enjoyment; so it is with Sin and Wickedness, which is ever striving to make others share their Misery. Our Saviour himself, and his most faithful Followers, have been attacked with powerful Temptations, from the Spirit of Evil; and have set us a glorious example by what Armour we are to come off Conquerors, in every great Trial. In a word, as there are divine irradiations, often illuminating our souls, which can only come from God; so there are frequent wicked Suggestions, which can only proceed from the Apostacy of our Nature, and the Spirit of all Evil. Whoever will attend, or listen, to the language of his own heart, will hear the Voice

of Wisdom, and the Voice of Folly, speaking within him.

Upon the whole, Goodness is eternal, derived from God, and congenial to the Soul; but Evil is only of a temporary Nature, flowing from the Spirit of Evil, and could not subsist in this world, unless we yield ourselves a subject for it to dwell in, by giving up to his wicked Suggestions: Even as this earth, which we inhabit, would never be wrapped up in fogs and mists, to obscure it from the glorious Light of the Sun, unless those gross materials were first exhaled from its own Bosom; so should we never be deprived of those divine Illuminations, which are showered down upon us, from the Sun of Righteousness, were not our hearts clouded and obscured by the impure desires, which are cherished in our own Bosoms, through the Suggestions of the Spirit of Evil. And, as this earth, till it is purged by fire, and thoroughly renovated at the last day, will have its intervals of Clouds and Sunshine, Darkness and Light, Tempests and Calms; so shall we, till the great day of our perfect Renovation in the Lord, be subject to our Changes and Trials, our Moments of Darkness and Light, Tempests and Calms. But whenever we open our Hearts to the vivyfying influence of God's Spirit, it is ready to shine in upon us, like the eye-lids of the Morning, lifting themselves over the Mountains to chace away the Shades of Night.

It is from this view of things, (as I said before), from these conflicting passions, to which our fall hath subjected us, that the Christian Life is so often compared to a Warfare; and it was to enable us to con-

quer and to triumph in this warfare, that our blessed Saviour came down from the Eternal Bosom of his Father, and taught us in what divine Armour we were to march forth under his glorious Banners—invulnerable, and " able to quench the fiery darts of the evil Spirit."—The Apostle, further, besides teaching us how to gird on our Armour, does not neglect to teach us our Discipline also—a noble Discipline, and easy to be learned—namely, " Prayer, and Supplication in the Spirit, and Watchfulness with all Perseverance."

Every single article in this noble Magazine of Christian Armour, would require a separate explanation. But as we may not have another opportunity, I will press into this discourse as much of a general Explanation, as the time will allow. Now, he who has his Loins girt about with Truth; He who is animated, in his Spiritual Warfare, with a thorough Belief of the glorious Doctrines of the Christian Revelation; He who is fortified with the Breast-plate of Righteousness, having a Conscience void of offence towards God and towards Man; He who hath his feet shod with the Preparation of the blessed Gospel, who loves the holy Ordinances of religion, who rejoices to frequent the Courts of God's House and to join in public Worship with his fellow Creatures; He who hath taken to Himself the Shield of Faith, who has conceived just notions of God's everlasting Veracity, who has a stedfast Belief in the glorious promises given us of a Life to come, and is actuated by an ardent " Longing after Glory, Honour and Immortality;" and,

finally, He who hath taken that powerful two-edged Sword of the Spirit, which the Apostle recommends—namely, the word of God, as his guide and conductor through life,—having his Faith and Hope fortified by Scripture, being ever able and ready, from a deep study of those holy oracles, to give an Answer to the evil Spirit, and to conjure down every mutinous Passion, that would lead him from duty—The man, I say, who is accoutred in this glorious armour given us by Christ, shall be far more able to quench all the fiery darts of the evil Spirit, all the wicked suggestions of Sin and Folly, than the man who is wrapped in a Coat of Sevenfold Mail, to resist his enemies of Flesh and Blood—the armed hosts of the tyrants of this world.

In vain shall Satan level his keenest artillery against a man thus armed, in Christ Jesus. All the baits and allurements of earthly things—all the blandishments of Prosperity—all the stings of Adversity, will be pointed against him with innocuous aim. Such a man, with far more propriety, than the man of virtue, represented by a wise heathen, may be said to be Four-square. Toss him wheresoever you will, he still falls on a solid and firm Foundation; especially if he has acquired the true discipline belonging to this Christian Warfare;—namely, if he is fervent in Prayer, and Watchful with Perseverance. Then, though the billows of this world should beat tempestous around him; though he should cast his eyes upwards and behold the mountains full of Horses and Chariots of Fire thronging on every side; yet he will find himself borne up by the Arms of

Omnipotent Love! He will go forth magnanimous in the strength of his God, and be more than conqueror with this divine Armour. Looking unto Jesus, the author and finisher of his course, he will proceed under his banners from strength to strength, till at last he arrives at Zion, where the weary are at rest, where there is no enemy to encounter, no ensnaring objects to draw us from God; but where we shall be everlasting conquerors, wearing the immortal crown, which is to be the reward of this heavenly Warfare!

Wherefore, my Brethren, as the last words I would say to you; put on this glorious Christian armour, by which you shall stand proof against every assault in this world, and even rise superior to the assaults of Death itself. In whatever station you are, when once you are thus become strong in the Lord, and in the Power of his Might, your whole conduct will become an ornament to your profession. Among those of inferior stations, there will be a cheerful and willing obedience for conscience-sake; among those of higher rank, there will be a command enforced and upheld by all the amiable qualities of the Christian and the Gentleman—In whatever part of your Sovereign's dominions your lot shall be fixed, these accomplishments will confirm the esteem and high regard of your fellow-citizens, towards you.

Such esteem and regard, it is but justice to say you will carry with you from this city. And now, at a time when I am to take my last leave of you, and what I am to say cannot be called flattery—it is my duty

to bear this testimony to you, Gentlemen Officers, that as, in your public conduct, there have been no Deeds of Violence, no Causes of Complaining, heard in our streets, either occasioned by any of yourselves, or those under your command; so in your private and more social hours, it may be said also, with the greatest truth, that a noble Decorum of Conduct, that Decency and Chasteness of Conversation, so different from the too common modes of conduct in the gay world, is what ought to be forever remembered to your Honour. May every worldly felicity and success always attend you. And so in the words of St. Paul, I bid you finally "farewel! Be perfect, be of good Comfort. Be of one mind; live in peace, and the God of Love and Peace shall be with you."

SERMON XIII.

BEING THE LAST PREACHED TO THE XVIIIth,

OR

ROYAL REGIMENT OF IRELAND;

SUMMER, 1768.

EPHESIANS, Ch. VI. v. 10.——20, inclusive,

IN my former Sermon from this Text, expecting it might be the last which I might address to you, I pressed into its Conclusion, as full an Account and Explanation of the Spiritual Armour, which St. Paul recommends to the Christian Soldier, as the time would allow. But it was only a general Account and Explanation; and I cheerfully embrace the present opportunity of entering more particularly into the detail of this important subject; although it will unavoidably be attended with some repetitions, which I know, you will readily excuse.

The first part of this Heavenly Armour, recommended by the apostle is "the Girdle of Truth;"—"Stand, therefore, says he, having your loins girt about with Truth."

Armour, my Brethren, cannot be put on, unless we have some Girdle, or Belt, round us, to which it is to be appended. Most properly, therefore, does the apostle recommend Truth, as that to which the whole of our Spiritual Armour must be fixed.

" In handling this fine allegory of St. Paul (as Locke expresses it) viz. " the providing Armour for his Christian Soldier, so as to arm him at all points, there is no need curiously to explain wherein the peculiar correspondence between those Virtues, and those Pieces of Armour consisted; it being plain enough what the Apostle means, and wherewith he would have Believers to be armed for their Warfare."

By Truth is meant not merely Moral Truth, and strict Veracity, in all our Speech and Conduct; but (as hinted before) " by Truth," in the epistles of St. Paul, is often emphatically meant, the blessed Gospel of Jesus Christ—the whole Sum and Substance of the Christian Doctrines and Revelation. Without this Girdle around us, therefore, without a deep and serious Persuasion, that the Gospel of Christ contains the words of Eternal Life; without a transcendent Love and Zeal for it, wrapping ourselves up in it as our Security and Strength, as our strong-Hold and Castle of defence, against all the attacks of our Spiritual enemies;—our other Christian Armour would be of little effect, and could neither be buckled round us, nor carried out with us, in the hour of greatest need. Now, if, in the Heathen world, the Man who in all his Words and Actions, guarded himself on every side by a sovereign Love of Truth and Justice, was held in the utmost Veneration, and could in no Trial of Life be surprized, or found without this heavenly girdle around him;—How far more glorious a Figure must the Man be, in the Christian world, who is never found unless having his Loins divinely girt about, with the everlasting Truths of the Gospel?

Great, and greatly to be admired, were those ancient Worthies, who rather chose to drink the poisoned bowl, to its very dregs, than to give up one Article of those Truths which they had received only from the Light of Nature!—Yet what were those Worthies, when we compare them with the catalogue of Christian Heroes—Apostles, Martyrs, suffering Saints and Confessors, in every age of the Church; who, having their loins girt about with Everlasting Truth, in Imitation of their great Master and Captain, Jesus Christ; strove, and were enabled, to quench all the fiery Darts of Wickedness? Conscious that the Scriptures of God, contained the Way and the Life; having the Heavenly Prize of Immortality full in their view; "looking unto Jesus, the Author and Finisher of their Faith;"—No Enemies, either Spiritual or Temporal; no Threats or Promises; no short-lived Temptation of this world; no Difficulties or Dangers, nay nor Death itself, could attack them unprovided with their armour; or slacken their ardour in the defence of the mighty Truths of God, so as to appal them in their warfare! Their Support and Triumph was in this—"That the God of all Grace, who had "called them unto His eternal Glory, by Christ "Jesus; after that they had suffered a while, would "make them perfect, stablish, strengthen, settle "them*," and give them everlasting victory! Oh! that some portion of this primitive Love of Gospel-Truth might descend upon us, and that we could think it our very first Duty to have our "Loins girt

* 1 Pet. Ch. V. v 10.

about with it, to be able always to stand, in the evil day; and, after having done all, to Stand!"

The second piece of Christian Armour, which the apostle recommends is—" the Breast-plate of Righteousness."

What a profound significancy there is, my Brethren, in this expression?—" the Breast-plate of Righteousness!" How idle and vain are all those Preachers and Interpreters of St. Paul, who would strive to persuade us, that in any place of his writings, he teaches that a man may be Saved, by mere Faith in the Gospel alone, and a Belief in its Doctrines; without Obedience to its Laws, and keeping its Commandments; thus joining Works to Faith? A man would certainly appear to be ridiculously armed, who should only tie his girdle round his waist; but none of the weapons which it is intended to carry?

The Girdle of Truth, therefore—a thorough Love and stedfast Belief of the everlasting Word of God, is, indeed the first thing to be put on! But, after all this, it may be asked—Where is the armour that belongs to it? Where is Righteousness and Obedience to God's Will, that strong Breast-plate, which will fortify us in all dangers; and, without which all our other armour is in vain?

The next piece of accoutrement, which the Apostle recommends,—is to have " our Feet shod with " the Preparation of the Gospel of Peace."

Shoes were always considered as a Part of Military armour; and to be shod signifies our being prepared for any Work or Duty set before us. Thus, when the Israelites were to make their Journey out

of Egypt to the promised land, they were commanded to eat the Passover shod, that they might be in readiness; and the Apostles were required to be shod with Sandals, that they might be prepared to go whither their Master should send them.

So likewise now, the true Disciples and Soldiers of Christ, are to be shod with the Preparation of the Gospel of peace. We are always to be meditating on the Word of God! We are to have it engrafted on our very Hearts, and worked into the Temper and Frame of our Lives, that we may thus be constantly ready to be guided by its Spirit. For, when the Enemy attacks, and when Duty presses hard upon us; then is not the Time to look for any Part of our Armour! It would not be convenient that we should refrain from Action, till we go and consult what the Gospel says; but we are to live in the Spirit of it—and our feet to be taught to walk daily in its Ways! If we have this blessed Spirit within us, following Peace with all men, exercising ourselves in Meekness, Patience, Forbearance and Long-suffering; such a conduct will be as effectual to preserve us from external injuries, as were those Greaves, or Armour of brass, which the ancient Soldiers often prepared to keep their Legs and Feet from being wounded, by the sharp pointed sticks and traps, which the enemy used privily to lay in their way—to obstruct or retard their march.

But above all, says our apostle, in the next place—we are to take the "Shield of Faith, whereby we shall be able to quench all the fiery darts of wickedness."

FAITH, my Brethren, on which such stress is here laid, is to be considered as something much more than a mere Belief, reception and profession of the Truths of the Gospel, which are only called a girdle round our loins, for the support of other Armour—But the Faith here recommended by the Apostle, is called a "Shield, that will quench or repel, all the fiery Darts of Wickedness,"—and a very proper name it is for Faith, in the sense our Apostle uses it—namely, a Confidence in the Promises of God; an expectation of the things hoped for—a full Reliance that God is able to support and deliver us, and to fulfil all his gracious promises; so that in the midst of dangers, these Promises are brought visibly before us! We lay hold on them, through Faith—We are assured that God will not forsake us; and this is what gives us "the victory over the world, even this our Faith."

It was by the dexterous use of this impregnable Shield of Faith, that St. Paul was enabled in the midst of the Jewish Sanhedrim, before Rulers and People, to assert the great doctrine of the Resurrection; to tell them that Jesus, whom they had crucified and buried, was risen again from the dead, and had ascended up into the glory which he had with the Father, before the foundations of the world were laid. And when this Apostle came to suffer at last, under the Roman government and laws, he boldly defended the Doctrine of the Cross, and the Truths of the Gospel, undaunted at death, and all the rage of his persecutors.

So likewise that great Proto-Martyr, St. Stephen, the Glory of the Church, the Leader up of the Cham-

pions and Sufferers in the Cause of Christianity, in his last moments, amidst all the Tortures and Cruelties inflicted on him by the enraged multitude, for preaching that the Jewish economy should be abrogated and their Temple destroyed, at the same time vindicating his doctrine from their own prophets and several passages of the Old Testament—was supported by a firm Faith in the promises of God; and when, for the strengthening this Faith, he was permitted, in a divine Trance or Vision, to look up to Heaven, and to behold, or enjoy, a Glimpse of the SHECHINAH, or Divine Presence, as it is represented in the ancient Prophets, with our Saviour himself standing at the Right Hand of God, as the principal place of honour; and, being rapt into an ecstacy, too strong to be suppressed, he cried out with a loud voice, "Behold! I see the Heavens opened," &c.—The Jews then made a vehement exclamation, stopping their ears with their hands, as it were out of horror at his supposed blasphemy; and, running upon him in a furious manner, they hurried him out of the city, into the adjacent field, as the law of Moses directed in the case of blasphemers!

But, behold still the Triumph of Faith! While they were discharging showers of stones upon his Body, his Soul was taken up with Devout Prayer to God, beging the Lord Jesus to receive his Spirit, (as soon as it should be departed,) into his glory; and, kneeling down in the most intense degree of Devotion, as well as charity to his Enemies, he cried, with a loud voice, "Lord, lay not this sin to their charge! And when he had said this, he fell asleep!"

Having so far explained, more fully, and in detail, the apostle's divine catalogue of the armour with which we are to contend against the Devil, the World, the Flesh, and all the Powers that would oppose our passage towards Heaven and Glory; we must now follow Him to learn our discipline, and the right use of our armour in this Spiritual warfare. The best armour alone, the greatest achievements of righteousness, performed in a confidence of our own strength, will not be sufficient, to ensure us the victory. We must still look up to our eternal leader—" Praying al-
" ways with all prayer and supplication in the Spirit,
" and watching thereunto with all perseverance, and
" supplication (or intercessions) for all saints; and
" for me, says the Apostle, that utterance may be
" given unto me, that I may open my mouth boldly,
" to make known the mystery of the Gospel."

Fervent Prayer, or praying always with all prayer, is, as it were, the Heavenly Manna on which the Soul is to feed, in its way to the Celestial Canaan; and with which it is to be supported and strengthened in every trial, through this Wilderness of Sin. It is not on Account of God, but for improving, and exalting our own souls, and Spiritualizing our whole Frame, that we are to approach his throne in fervent Supplication and Prayer.

As the Waters of the Sea, when exhaled towards Heaven, by the Heat of the Sun, lose their native Bitterness, and return down again, sweetened and improved in refreshing Showers, for the nourishment of the Earth; so the thoughts of Man, when they are drawn up to God in Prayer, are refined and

sweetened from Earthly and impure Mixtures, and return down again into the World, in all the amiable Dispositions of Love and good-will!

In all conditions of Life, this heavenly Exercise is a divine Medicine to the Soul. For grant that no Trials or Temptations should assail us, and that every Thing we did prospered round us—Ourselves, our Families, and all our Connections happy and blessed; yet then—even then—it must be a most delightful Exercise to lift up our Souls, in holy and devout Praise and Thanksgivings, to Him who is cloathed with Majesty and honour; "Praying to him with all Prayer" that these mercies may be continued to us; that we may preserve a due and just sense of them; and never be lifted up in Pride or Forgetfulness of the God of all Goodness.

As Prayer, in the hours of our Prosperity, brings our Souls to a proper state of Humility; so likewise in the hours of affliction, to raise all our mental faculties to the Almighty Helper of the Helpless, brightens them into sweet Affiance and Tranquillity. And, in every Condition, the best way to counterwork all the evil Passions, that croud upon our Hearts, and to leave us no time to listen, or hold dalliance with the Devil and his agents, is to keep our Hearts busily employed about Good; and especially to be always laying them open to the Impressions of those heavenly and eternal objects, which, by their immense Dignity and Importance, will soon raise us above the entangling Mass of earthly Pursuits, and all the "lying Vanities of Life!"

It is strange, then, that so exalted and divine an Exercise as Prayer, should not always be thought one of the most important parts of Christian Worship, and Christian Duty; especially under the Gospel, in which the holy Jesus has commanded us to Pray, taught us the Manner how, and hath set an example of frequent fervent Prayer, in his own life!

It is a high privilege, that we Men are so transcendently raised above the Brute Creation, as to have a Voice and Tongue to lead the chorus of this lower world, in the praises of our Maker: and surely, it is a still higher privilege, that we are not only thus raised above the Brutes—but that we are made almost Equal to the Angels—nay wholly Equal in this, that we are permitted to approach the Father of all things; to have Access to the throne of His supreme glory; and to join the choirs of celestial Inhabitants, in Hymns of Praise to Him that "loved us, and hath redeemed and washed us in His Blood; that He might present us to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy and without blemish."*

In a word, the effectual fervent Prayer of the Righteous availeth much, even in the Closet, or in Private; but Public Prayer, in the Congregation of the Church, where Heart and Voice truly unite, is a resemblance of the blest Society in Heaven! It is Piety exemplified in outward Actions. It is the very Beauty of Holiness made visible in its brightest

* Ephesians, Ch. V. v. 27.

form; a Light shining out before Men, to enlarge the Interests of Godliness, and Truth!

In a Heart that is thus joyful in the Lord, and lifted up in Love to Him; there is something truly noble; and in this is our Dignity, that we are thus endued with Voice and Utterance to express the gratitude of the Creature, for the goodness manifested in the works of Nature and Grace! And as Speech was given to Man for this purpose, and to Man only, here below; were we to be Silent, this Earth which we inhabit would be a perfect Blank amid the harmony of God's works; or else dumb Nature would be stirred up to shame us for our apostacy.

Prayer, Praise and Supplication to God, are therefore, an holy Incense, made up of all devout affections; and the heart is thus taught, as it were, to beat Concert with heaven's own melody!

But our Prayers are not to be offered up for ourselves only;—"We are to make Supplication for All Saints!"

The ancient Christians, my Brethren, were the Admiration of the whole world, for their Love to each other. They were not only fruitful in all good and social Offices, cherishing and assisting each other, when present; but they constantly remembered each other when apart, in their Supplications before the Throne of Grace.

And, truly Brethren, if we would consider our life in this world, in the same light in which the first Christians considered theirs, and as St. Paul considers it in the text; if we would look upon our life here, only as a State of Trial, as a Pilgrimage to-

wards a better country; if we would always bear in mind the numerous Dangers, Difficulties and Temptations to which, as Men, we are all subject—then, indeed, we would be convinced that not only We Ourselves, but all our Fellow-travellers towards Heaven, stand in much need of divine assistance; and we could not help being earnest in Prayer and Supplication before God, that his assisting Grace and Spirit may be ever ready, not only for us, but for all who labour and aspire, after the attainment of everlasting glory!

In the last place, our apostle in the text, after recommending to the Ephesians to remember, in their Prayer, all Saints, or the whole Church of Christ, militant here on earth; intreats also their Prayers for Himself—"And for Me also, says he, that utterance may be given unto Me, that I may open my Mouth boldly, to make known the Mystery of the Gospel!" Brethren, if it be a Duty to remember the Whole Church of Christ, and to pray for all Saints—all true believers, its members;—it is a particular Duty to be earnest in supplication for those who are called to Minister unto the Saints, and to instruct others! It is a matter of General Concern that they should be found Faithful, and should open their mouths boldly, to discharge their great Trust—a trust, no less than that of making known the Mystery of Gospel-Salvation!

This is a very important trust, indeed; and whoever will consider, that it is committed to Earthen Vessels, to poor frail Mortal Men, will think that they, of all others, stand in need of the Prayers, and

Good-will, and Charity, and fervent Support, of Others!

For what are We, Brethren, the wisest and best of Us, (without relying upon, and imploring, divine Assistance) to charge ourselves with so mighty a Work, as that of training up immortal Souls for Eternity?

To make known unto them, the mystery of the Gospel—to open our Mouths boldly, and declare to the whole World, that no man can obtain Salvation, by the Works of the Law, and trusting to his own Righteousness—to convince and persuade them that Heaven is not our Birth-right; that we are not able to earn it of ourselves, that we cannot claim it by Virtue of our best Works; that we must seek it, as of Grace through the Merits of Christ; that we can do no acceptable Service, unless it proceeds from true motives of Love to God; and is referred to Him for Acceptance, in that new and better way which He hath pointed out; and further—To open our mouths, and declare boldly to the World that we must renounce all Ungodliness, that we must harbour no private Sin or offence, but that we must live Righteously and Soberly in the world;—In short, to make known the Terrors of the Law as well as the sweet Promises of the Gospel; to reprove Sin boldly, and as occasion requires; and to encourage Virtue and Holiness—I say, to do all this, and to be ready thus to accommodate ourselves to the general benefit of others, by a fit Choice and Management of Gospel-subjects and topics, requires no small Exertion, Vigilance and Care! But, above all, to

rise with Dignity, Plainness and Majesty in our Sermons, to the more lofty parts of the Gospel Scheme—to display the Riches and Wonders of Redeeming Love; to launch forth into the boundless Scenes of Eternity—to lead the Meditations of men, beyond even Death and the Grave, and a Judgment to come, and to lift and enlarge their Souls to the brightening prospects of Heavenly Glory—these are vast and awful subjects! and whoever is called to treat of them, for the instruction of others, hath much need to Pray even his Hearers, as St. Paul did, for their Supplications at the Throne of Grace; that utterance may be given to them, and that they may open their Mouths boldly to make known such divine Mysteries. It may be hoped also, that if, through human frailty, the Preachers of the Gospel are defective in any part of their duty, not owing to negligence or want of zeal, it may be gently veiled over for the Gospel's Sake; especially among the sober and pious part of every Christian Congregation!

Yet some there are, who, from the least fancied affront or injury, or from disappointment or difference in any worldly Matter, far from making any allowance for human frailty, far from forgiving any offence, as they would wish to be forgiven of God, will busy themselves to multiply offences; will stab and traduce the Characters of their Teachers, through the private Malignity of their own Heart; and, as if they were factors for Satan, will neither reap any benefit from the ordinances of religion themselves, nor suffer others to reap any! But this is a Spirit far different from what the Apostle enjoins to all Christians in the

text, and I trust will never find a place among the members of our Church; but that your prayers will be constant for the success of the religion of Jesus, in what place, and by whomsoever, it is truly and faithfully preached!

Wherefore, then, trusting that such is the Spirit of all present; let us now conclude, in the words of part of our excellent Church-service;—"Most humbly "beseeching Almighty God, who by His holy Apostle "St. Paul, in the text, has taught us to make Prayers "and Supplications, and to give Thanks for all men, "that he would inspire continually the universal "Church (all true and professing Christians, of "every name, and every country) with the Spirit of "Truth, Unity and Concord, that all who confess "his holy Name, may agree in the Truth of his holy "Word, and live in Peace and Godly Love;—That "he would give grace to all the true Ministers of "his Gospel; that, both by their lives and doctrines, "they may truly set forth the same, and rightly and "duly administer its holy ordinances; so that all "professing Christians, and especially we who are "here present, may with meek Heart and due Re-"verence hear and receive the same; truly serving "God in holiness and righteousness all the days of "our lives."

May we all, as Fellow-Christians and Fellow-Travellers together through this Valley of Tears, this Wilderness of Sorrow, Weakness, Suffering and Sin, become so sensible of our mutual Wants, our mutual Infirmities, and our Need of Forgiveness from on High; that we may be constantly ready to

forgive each other upon Earth; so that thus uniting in love and kindness, thus mingling and joining in Prayers, for, and with each other, our Prayers may all meet together in heaven, as a sweet Incense,—a glorious Sacrifice and Offering; holy, acceptable, and of divine flavour, before Thy throne! Grant this, Oh Almighty Father! for the sake of Thy blessed Son Jesus Christ; to Whom, with Thee, and the Holy Spirit, the praises of men and angels are due forever and forever! Amen.

SERMON XIV.

ON THE

PRESENT SITUATION OF AMERICAN AFFAIRS;

PREACHED IN CHRIST-CHURCH, JUNE 23, 1775; AT THE REQUEST OF THE OFFICERS OF THE THIRD BATTALION OF VOLUNTEER MILITIA OF THE CITY OF PHILADELPHIA, AND DISTRICT OF SOUTHWARK.

PHILADELPHIA, JUNE 25, 1775.

AT a meeting of the officers of the third Battalion, of the city of Philadelphia and district of Southwark—agreed that DR. SMITH be thanked for his excellent Sermon, preached at their request the twenty-third instant; and that he be requested to furnish a copy of the same for publication; as, in their opinion, it will promote the cause of Liberty and Virtue.

Signed by order,

JOHN CADWALADER, COLONEL.

PREFACE TO THE FIRST EDITION.

"THE following Sermon was drawn up on a few days notice, and without any view to the press, at the request* of some of the Author's worthy friends, to whom he could refuse nothing of this kind. At their request, it was likewise submitted to the Public, as it was preached, without varying or suppressing a single sentiment or material expression; and with the addition only of a few lines, and three or four explanatory notes.

The Author considered that, although he was called to this office by a particular body, yet he was to address a great and mixt assembly of his fellow-citizens, and a number of the first characters† in America, met in consultation, at a most alarming crisis.

Animated with the purest zeal for the mutual interests of Great-Britain and the colonies; ardently panting for the return of those Halcyon-days of harmony, during which both countries so long flourished together, as the glory and wonder of the world; he thought it his duty, with the utmost impartiality, to attempt a state of the unhappy controversy which [then] rent the empire in pieces; and to shew, if peradventure he might be permitted to vouch for his fellow-citizens, so far as he had been conversant among them, that the idea of an independence upon the Parent-country, or the least licentious opposition to its just interests, was utterly foreign to their thoughts; that they contended only for the sanctity of charters and laws, together with the right of granting their own money; and that our rightful Sovereign had no where more loyal subjects, or more zealously attached to those principles of government, under which his family inherits the throne.

* John Cadwalader, Colonel; Thomas Mifflin, Major, &c.

† The Continental Congress.

These, with a few things which seemed necessary respecting the clergy and church, whereof the author is a member, are the topics handled in the following Sermon. If the principles it contains are but thoroughly felt, the reader will not regret that the limits of a single discourse would not allow a particular application of them. They will lead to their own application; or, at least, that field is left open to succeeding preachers.

Upon the whole, if the kind expectations of the Author's friends can be in any degree answered; if what he has delivered shall tend "to promote the cause of Liberty and Virtue;" and particularly, if it may find its way to the closets, or rather to the hearts, of the Great, and (after all the arguments they have heard from others) can in the least induce them to juster and more benevolent sentiments concerning their American brethren—he will account it among the happiest circumstances of his life.

Enough has surely been attempted, by way of experiment, to convince our British Brethren that the people of this country know their rights, and will not consent to a passive surrender of them—It is, now at least, time to pursue onother method, and to listen to some plan for averting the dreadful calamities which must attend a hostile prosecution of this unnatural contest. The Author's wishes for the accomplishment of such a plan, have been so frequently expressed, as to subject him, perhaps, to suspicions which he would not wish to merit. But still, if he could see such a plan of reconciliation take place upon a just and permanent foundation, he would be content, if it were required, to sing his '*nunc dimittis*,' and to take a final leave of earthly concerns."

Thus far the ORIGINAL PREFACE, which must now be continued out to some length, to shew the fate of the Sermon; which became an object of considerable notice and controversy, of praise and censure, in Great-Britain, as well as in America, according to the different principles of its readers. Having in a few weeks, run through several American editions, viz. in the States of Pennsylvania, Delaware, and some of the nearest neighbouring states; the first mark of displeasure which the Author received on account of it, was from governor Tryon

at New-York, who told him that he had considered it as his duty, to transmit a copy of it to the Bishop of London, as well as a copy of Mr. Duche's Sermon, which was preached a few days after this Sermon, to another city Battalion. Governor Tryon added that he did not doubt but that the Bishop would soon signify his highest disapprobation, and severe censure of both Mr. Duche and myself. I replied briskly to his Excellency (intending it to be understood as a sneer upon his officiousness) that I had already sent a copy of the Sermon, as well as of sundry other proceedings of the Clergy, both in their civil and religious capacity, to the Bishop; that, as to myself, I had well weighed the principles contained in the Sermon, before I submitted them to the public, either from the Pulpit or the Press; and that I must take my chance of the Bishop's pleasure or displeasure.

The anxiety with which, as I understood, from some of my friends afterwards, governor Tryon had frequently inquired of them—"Whether they knew that I had received any Reprimand from the Bishop," inclines me to believe that he had not thought it beneath him, to be active in advising such reprimand; which, if ever sent, never came to my hand, although I received several letters from the Bishop afterwards (who was a good man); some of which may appear, if I live to complete another publication, intended on sundry interesting civil Topics.

The first account, therefore, which I received of the reception of the Sermon in England, was from Dr. Franklin, about the beginning of November, 1775, who handed to me the two following extracts of letters to Him, dated in August preceding, viz.

EXTRACT OF A LETTER FROM DR. PRIESTLY TO DR. FRANKLIN.

"I thank you for Dr. Smith's excellent Sermon. If it be "not impertinent, give him my most respectful compliments "and thanks. I think to get it printed.—

EXTRACT OF A LETTER FROM DR. PRICE TO DR. FRANKLIN.

"The chamberlain of London has just ordered ten thousand "copies of Dr. Smith's Sermon to be printed at his expense, in "so cheap a form as to be sold at two-pence each."

Soon after this the reverend Dr. Ewing arrived from London, and brought me some printed copies of the Sermon, presented to me by Messrs. Dilly; who, besides the small edition printed at the expense of the Chamberlain, had published in a short time two elegant editions, in a large size on his own account. Editions also, were printed and published at Bristol and elsewhere in Great-Britain and Ireland; so that, without any seeking of mine, I found it to be very generally circulated; and it appeared by the news-papers, that came over at the same time, to have become a subject of considerable attention and controversy among the polemical and political writers of the parent countries.

The authors of the Monthly Review for August, 1775, gave the following favourable criticism on Dilly's second edition.

" Our readers are not unacquainted with the abilities of this " American orator; whose volume of discourses preached on " public occasions at Philadelphia, was recommended in the " 21st volume of our review; and again, on the appearance of a " new edition, with additional sermons, in vol. 29th."

The reviewers then give some account of the occasion of the sermon, extracted from the preface, and proceed as follows, viz.—

" It is left for us to add—what could not, with equal pro- " priety, have come from the pen of the author—That his dis- " course is equally sensible and animated, and that his zeal for " the cause of American Liberty, though warm enough to kindle " the hearts of his hearers, never transports him beyond the " bounds of that moderation, by which true Patriotism, on either " side of the Atlantic, will ever be guided.

" Towards the conclusion of his Sermon, the preacher grows " Prophetic; and as his Prophecy is included in a few words, " we shall give it as a specimen of the author's manner and " spirit."—

" For my part (says Dr. Smith) I have long been possessed " with a strong and even enthusiastic persuasion, that Heaven " has great and gracious purposes towards this Continent, which " no human power or human device shall be able finally to frus- " trate. Illiberal or mistaken plans of policy may distress us " for a while, and perhaps sorely check our growth; but, if we

" maintain our own virtue; if we cultivate the Spirit of Liberty " among our children; if we guard against the snares of Luxury, " Venality and Corruption; the Genius of America will still " rise triumphant, and that with a power at last too mighty for " opposition. This country will be Free—nay, for ages to come, " a chosen seat of freedom, arts and heavenly knowledge, which " are now either drooping or dead, in most parts of the Old " World!"

Upon this paragraph the reviewers add—" If, by judging of " the Past, we may predict of the Future, the Doctor may prove " a true Prophet, without laying any claim to Divine Inspiration."

The authors of the London Magazine, for August 1775, have also given their judgment of the Sermon as follows, viz.

" Dr. Smith, though an Episcopal Clergyman, appears to " be as zealous a friend to the Liberties of America, and as " warm against the measures of administration, as any person " whatsoever.

" Enough (says he) has surely been attempted by way of " experiment, to be convinced that the people of America know " their rights and will not consent to a passive surrender of " them—Must we give up our birth-right, or any part of that " great Charter of Privileges which we not only claim by inheri- " tance, but by the express terms of our colonization? I say, " God forbid!"

He shews further—" That a continued submission to vio- " lence is no tenet of the Church of England; and that the " doctrine of absolute non-resistance hath been fully exploded " by every virtuous people. The discourse is judicious, perti- " nent, sensible, animated, and worthy the attention of admini- " stration and the public"—

Thus far Dr. Priestly, Dr. Price, and the authors of the Monthly Review and London Magazine—But these are reckoned whig-writers, or at least friends to the liberties of America. Another set of writers in pamphlets and news-papers, some of which have fallen into my hands, speak of the sermon in another strain.

The venerable John Wesley, with one foot in the grave, but yet retaining all the language of a courtier, leads up the van;

for which he has been severely chastized by the supposed author of the letters signed Junius.

Some of this old gentleman's strictures are as follows; but, as he will clearly appear to have been in his dotage, they will need but little answer.—

" A sermon (says Mr. Wesley) preached by Dr. Smith, in " Philadelphia, has lately been re-printed here, (viz. in Bristol). " It has been much admired, but proceeds all along upon wrong " suppositions."

" Dr. Smith supposes they have a right of granting their own " money: that is, of being exempt from taxation by the supreme " power."

Answer. Dr. Smith did, indeed, suppose that the American colonies formerly had the Sole right of granting their own money; but not " exempt from taxation by the supreme power;" because their taxes were granted by their own Legislatures, which were legitimate and competent branches of the supreme power of the Empire, in which the King had generally even a double voice.

But, Mr. Wesley adds—" If they contend for this right, " they contend for neither more nor less than Independency."

Answer. If Great-Britain will not suffer the Dependency of the Americans to be reconciled with the security of their property, and the constitutional unalienable right of granting what part of it they might think necessary for the public good, according to their own free judgment; then they appear justifiable, before God and man, to contend for what Mr. Wesley calls " Independency."

The following are some more of Mr. Wesley's strictures on the sermon.—" That you contend for the cause of liberty, is " another mistaken supposition—You have no liberty, civil or " religious, but what the Congress allows—Vainly do you com- " plain of Unconstitutional Exactions, Violated Rights, and Mu- " tilated Charters."

Answer. It is to be presumed that Parliament do not now consider these complaints as vain; but allow that some rights of the Americans were violated, some former exactions were unconstitutional, and some charters have been mutilated; since they

have passed some solemn acts, renouncing the claim of exacting money from them arbitrarily for the future; restoring at the same time some violated Charters, and propounding a mode of finally abrogating all laws passed since 1763, which were considered by America as intrenching upon her rights. But Mr. Wesley, not having the gift of Prophecy as well as Preaching, did not imagine that the nation would come to this sense at last, or that Power would finally yield to Reason!

Mr. Wesley goes on and seems astonished at my saying—"No power on Earth has a right to grant our Money, without "our Consent;" and tries to refute me thus—"Then, you have "no sovereign; for every sovereign under Heaven has a right "to tax his subjects; that is, to grant their property, With or "Without their Consent."

This he thinks an irrefragable argument; but it savours strong of a similar one of a courtly* Bishop, addressed to James 1st.—"God forbid but that your Majesty should not take "your subjects' money, whenever you want it—You are the "breath of our Nostrils!" to which a much honester Bishop (Andrews) being pressed for his opinion, replied—"I think your "Majesty may lawfully take my Brother Neale's Money; since "he offers it." The same reply will serve from me to Brother Wesley. The King is welcome to Brother Wesley's money; who, perhaps, does not make such a disinterested sacrifice as he would be thought to do; since, for the mite he offers, he is said to swallow in contemplation a large and immediate return, in a good Pension; or perhaps, a small Bishoprick—This, at least, the renowned Junius lays to his charge; with whose words, as better than any of my own, I shall take leave of Brother Wesley, in the most friendly manner.

"I have read," says Junius to Mr. Wesley, "Your address "to the Americans with much surprize and concern. That a "man, after a long life devoted to the awful concerns of Religion, "and of a rigidity of morals strikingly contrasted to the times, "should in his old age step forth a champion in a political con-"troversy, is a paradox only to be solved by a reflection on the

* Bishop Neale.

" general motives of such compositions. They exhibit a proof, " Mr. Wesley, that the most perfect men have hopes upon earth " as well as in Heaven; and indeed you have the moderation " and sincerity not to forbid us to believe so."

" When you deliver your opinion, you say you may be the " better believed, because unbiassed; and then express your- " self in this unguarded language—I gain nothing by the Ame- " ricans, nor by the government, and Probably never shall. This " is not only an invitation to the* Minister to reward your pious " labours, but a thorn in his foot if he overlooks them. Had you " said, *and Positively never will*, I should then (as I always have) " believed you to be an honest and pious man."

" And now, Mr. Wesley, I take my leave of you. You have " forgot the precept of your master, that God and Mammon " cannot be served together. You have one eye upon a Pension " and the other upon Heaven—One hand stretched out to the " King, and the other raised up to God. I pray that the first " may reward you, and the last forgive you!"

The next writer that has fallen in my way, as a severe critic upon the Sermon, is in the London Chronicle, from September 2d, to 5th, 1775. He signs himself very preposterously " a " Friend to the Constitution;" though many readers will stile him " the Advocate of Slavery."

" The modern patriot, says he, may be described as a per- " son who despises Order, Decency and all kind of human " Authority. I have been lately tempted to add, that he also " despises divine Authority. Some late publications, of a " very extraordinary nature, have induced me to mention this " disagreeable subject. At the very instant, in which our gra- " cious Sovereign is attempting, by his proclamation, to extin- " guish the sparks of Sedition, our Patriots are blowing up the " Coals, and our Presses are teeming with Rebellion and Trea- " son.

* It is uncertain what reward the Minister gave Mr. Wesley; but his pamphlet was given away gratis in London and elsewhere, as an antidote to this Sermon.

" Lest the venom should not be fitted to every palate, or be " swallowed in sufficient potions, they have found the pious art " of engaging the pulpit in their cause. The particular case I " refer to is a seditious Sermon, just reprinted here. It was " first preached, about two months ago at Philadelphia, for the " comfort and edification of the City-Volunteers—for the com- " fort too of the Continental Congress, which was then sitting " there.

" The Preacher is not satisfied with assailing the state, by " proving from a very extraordinary passage of Scripture that " the Americans ought to rebel; but he, with great effrontery, " presses the doctrine of our Church into his service. Let us " hear him speak on the subject."

" A continued submission to violence (says he) is no tenet " of our Church. When her brightest luminaries, near a cen- " tury past, were called to propagate the court-doctrine of a dis- " pensing power, above law—Did they treacherously cry— " ' peace, peace,' when there was no peace? Did they not mag- " nanimously set their foot upon the line of the constitution, and " tell Majesty to its face, ' that they could not betray the pub- " lic liberty;' and that the monarch's only safety consisted ' in " governing according to the laws?' Did not their example and " consequent sufferings kindle a flame that illuminated the land."

[Here this Critic injuriously stops short, mangling the sentence, by suppressing what follows, in the conclusion of it, viz—] " And introduced that noble system of public and personal liberty, " secured by the revolution?" See the Sermon, p. 278.

This writer seems to hate the Revolution, and would not have the idea conveyed that the author of the Sermon was contending for Revolution-principles. He goes on and tortures the above sentence, thus partially quoted, in order to justify the following assertions, viz.

" Certainly this preacher, (says he,) would have us to un- " derstand, or else we must be void of understanding, that a con- " tinued submission to violence is now expected of the Ameri- " cans, and that his present Majesty wishes the Ministers of " peace should betray the public Liberty.

" Let us see how this preacher justifies the fine kettle of " Tea that was made at Boston some time ago. He has found " by his text, that when the Americans pay taxes which are " imposed by their own assemblies, they worship the true Di- " vinity, or the great idol of the Constitution; but when they are " required to pay a single sixpence that is imposed by the Bri- " tish Parliament, they are tempted to worship False Gods, " which like good Christians they resent—The reader may " stare, if he pleases; but such discoveries the Preacher has " made—

" The following quotation will sufficiently explain how he " wishes to inflame his audience to the highest pitch of Trea- " son and Rebellion, by painting the British Parliament as the " most oppressive Tyrants; and the Americans as the most in- " famous Rascals and Slaves, if they should submit to them." The words which this writer quotes from the Sermon to support this grievous charge against the author, are the following, viz.

" *Look forward to distant posterity. Figure to yourself millions and millions to spring from your loins, who may be born Freemen or Slaves, as Heaven shall now approve or reject your Councils. Think that on you it may depend whether this great Country, in ages hence, shall be filled and adorned with a virtuous and enlightened People; enjoying Liberty and all its concomitant blessings, together with the Religion of Jesus, as it flows uncorrupted from his sacred oracles; or covered with a race of men more contemptible than the Savages that roam the Wilderness.*"—

Let the world judge whether there be any thing in this sentence " inflaming to Treason and Rebellion;" unless the writer will suppose the government of Britain unfriendly to Liberty and the pure Religion of Jesus. And further, when he was about quotations he might have added that, besides Looking Forward, I had advised Looking Backward to the times of ancient virtue and renown; and, above all, Looking Upward to the God of Gods, the Rock of our Salvation; since, in His Hands, the Nations of the Earth are but as clay in the hands of the Potter.

This angry Critic concludes as follows, in the mere language of abuse, and persecution.

" The author of this discourse, (says he,) is at the head of a " College. We shall say nothing about the streams that may " be expected from such a pure fountain, nor about the honour " our Church derives from such a luminary. But we will ven- " ture to say that while such essays are re-printed and dis- " persed* with impunity, the mild voice of a Proclamation to " suppress Rebellion will not be heard."

In the Public Advertiser, of September 14th, 1775, another writer, who signs himself Unitas, has inserted a very long piece against this unfortunate Sermon. His talent seems to consist in low buffoonery, as a few quotations will shew. He begins thus, addressing himself to the printer of the Public Advertiser.—

" Pray, Mr. Woodfall, do you ever read Sermons? A po- " litical one, or so, I suppose, now and then, *pour tuer les tems.* " Well, if you have not seen Dr. Smith's on the present situa- " tion of American affairs, let me recommend it to you as a " curiosity. It was preached and published at the instigation " of ——, so you may be sure it is a good thing.—The business " of the Sermon, as the Doctor assures us, is with the utmost " impartiality (dele *im*) to attempt a state of the unhappy con- " troversy (soft words for unnatural rebellion) that now rends " the empire in pieces—and to say a few things which seemed " necessary respecting the Church, (his zeal for which is no less " conspicuous than his loyalty to the king) at this time.— " Should what he has delivered tend to promote the Cause of " Liberty and Virtue, (he says) he would account it among the " happiest circumstances of his life—and he might account it " among the most extraordinary too; for he may as well expect " to gather grapes of thorns and figs of thistles, as that the " cause of Liberty and Virtue should be promoted by preaching " Rebellion. The Doctor concludes his preface by observing " that enough has been done to shew that the Americans are " not passive, and therefore that it is time for government to " listen to some plan of accommodation, which if he could see

* Alluding to the edition printed and distributed at the expense, and by the direction, of the Chamberlain of London.

" take place, on a just and permanent foundation, he would be " content, if it were required, to sing his *nunc dimittis*, and " take a final leave of earthly concerns."—Here Unitas exclaims—and it is his most witty stroke—" What a heavenly " Soul! It is a pity he did not sing it before, instead of deferring " it till after, Sermon."

All this and more, Unitas has said concerning the old preface to the Sermon. His criticisms on the Sermon itself, are of the same nature, and too tedious to be copied. He tells Mr. Woodfall that, " conversant as he may be with his Bible, he " could not have laid his finger on the text; but, when pointed " out, he will be surprised to see how exactly it tallies—That the " Doctor is a dead hand at a parallel; that two Pease cannot be " more like than the resemblance between the Reubenites and " Americans. Does not the Doctor vouch for his Fellow-Citi- " zens that the idea of an independence upon the parent country " is utterly foreign to their thoughts; that they are always " ready to maintain, at the risque of every thing dear to them, " the most unshaken fidelity to their Sovereign, and are anima- " ted with the purest zeal for the mutual interests of Great-Bri- " tain and the Colonies?"

Let me answer to the above, that it was certainly a true character of the People of North-America, when the Sermon was preached; and before their affections were alienated by the measures which administration have since pursued. But what serious answer does this writer give to the forgoing quotation? Hear it as follows:

" Whether, (says he), the Reubenites observed precisely the " same mode of testifying the sincerity of their professions, the " history does not inform us; but, for the sake of the parallel, we " may suppose that they threw the Israelitish East-India Com- " pany's Tea into the River Jordan, tarred and feathered the " officers of the customs, determined not to submit to the Su- " preme Authority of the Theocratical government, and dis- " dained to worship at the Altar of the Lord in Shiloh."

In the same manner this writer goes on to torture the other paragraphs which he partially quotes, just as they may suit his purpose.—The following specimen shall serve for the whole.

" A notion prevailing, (says he) that in America, the clergy " of the Church of England are friends to government, and obe- " dient subjects upon principle; the good Doctor, vexed at the " heart to think their Religious Usefulness among the people " should be destroyed, and the Church suffer through such an " imputation, steps forth to vindicate both Church and Clergy, " and demonstrate that the charge is false.

" A continued submission to Violence (a new word for go- " vernment enacting Laws, which some people do not like) says " the Doctor, is no tenet of our Church*."

Here he quotes the Articles, Liturgy and Homilies of the Church against me, but I think they are pointed by him very wide of the mark. I was indeed exceeding vexed at the heart to think any of our Clergy should be justly considered as holding principles injurious to the civil rights of America. They had been long encouraged and assisted (in these Northern colonies at least) by the benefactions of pious people in England, not for any political purpose, but (as I always believed) from a sincere unmixt desire of propagating those pure doctrines of the Protestant Religion, professed in our Chruch.

* I might lengthen this preface, with many more quotations, both for and against the sermon from the English periodical publications of that day; the authors of which were chiefly among refugees, whom I had served; sundry of whose names, even some of my old pupils, I could here mention. But I leave them to their own reflections, at least such of them as are alive.

SERMON XIV.

JOSHUA, Ch. XXII. v. 22.

The Lord God of Gods—the Lord God of Gods—He knoweth, and Israel he shall know—if it be in REBELLION, or in Transgression against the Lord—SAVE us not this day!

THESE words, my Brethren, will lead us into a train of reflections, wholly suitable to the design of our present meeting; and I must beg your indulgence till I explain, as briefly as possible, the solemn occasion on which they were first delivered; hoping the application, I may afterwards make of them, may fully reward your attention.

The two tribes of Reuben and of Gad, and the half tribe of Manasseh, had chosen their inheritance, on the Eastern side of Jordan, opposite to the other tribes of Israel. And although they knew that this situation would deprive them of some privileges which remained with their brethren on the other side, and particularly that great privilege of having the place of the Altar and Tabernacle of God among them; yet, as the land of Canaan was judged too small for all the twelve tribes, they were contented with the possession they had chosen. And thus they spoke to Moses—

" It is a land of cattle, and thy servants have " much cattle. Wherefore, if we have found grace " in thy sight, let this land be given to us for a pos- " session, and we will build sheepfolds here for our " cattle, and cities for our little ones; and we our- " selves will go ready armed before our brethren, " the children of Israel,—and will not return into our " houses, until they have inherited every man his " inheritance."—

" And Moses said unto them—If you will do " this thing, and will go all of you armed over Jor- " dan before the Lord, until he have driven out his " enemies from before him; and the land (of Canaan) " be subdued (for your brethren;) then afterwards " ye shall return, and this land (of Gilead) shall be " your possession before the Lord*."

This, then, was the great original Contract or Charter, under which these two tribes and a half were allowed to separate from the rest, and to dwell on the other side of Jordan. They were to assist their brethren in their necessary wars, and to continue under one government with them—even that of the great Jehovah Himself—erecting no separate Altar, but coming to perform their sacrifices at that one Altar of Shiloh, where the Lord had vouchsafed to promise His special presence.

Though this subjected them to inconveniences, yet as Uniformity of Worship and the nature of their Theocracy required it, they adhered faithfully to their contract.

* Numb. 32.

In the fear of God, they bowed themselves at his altar, although not placed in their own land; and, in love to their brethren, they supported them in their wars, " till there stood not a man of all their enemies " before them;" and at last, Joshua, their great Leader, having no farther need of their assistance, gave them this noble testimony—That they had in all things obeyed his voice as their general, and faithfully performed all that they had promised to Moses the servant of God. Wherefore, he blessed them, and dismissed them to return to their own land " with much riches, and with cattle, and with silver, " and with gold, and with much raiment."

No sooner, therefore, had they entered their own country, than in the fulness of gratitude, on the banks of Jordan, at the common passage, over against Canaan, they built an high or great Altar, that it might remain an eternal monument of their being of one stock, and entitled to the same civil and religious privileges, with their brethren of the other tribes.

But this their work of piety and love was directly misconstrued. The cry was immediately raised against them. The zealots of that day scrupled not to declare them Rebels against the living God, Violators of his sacred laws and Theocracy, in setting up an altar against his holy altar; and therefore the whole congregations of the brother-tribes, that dwelt in Canaan, gathered themselves together, to go up to war against their own flesh and blood; in a blind transport of unrighteous zeal, purposing to extirpate them from the face of the earth, as enemies to God and the commonwealth of Israel!

In that awful and important moment (and oh my God that the example could be copied among the brother-tribes of our Israel, in the Parent Land!) I say, in that awful and important moment, some milder and more benevolent men there were, whose zeal did not so far transport them, but that, before they unsheathed the sword to plunge it with unhallowed hand into the bowels of their brethren, they thought it justice first to inquire into the truth of the charge against them. And, for the glory of Israel, this peaceable and prudent council prevailed.

A most solemn embassy was prepared, at the head of which was a man of sacred character, and venerable authority, breathing the dictates of religion and humanity; Phinehas the son of Eleazer the high Priest, accompanied with ten other Chiefs or Princes, one from each of the nine tribes as well as from the remaining half tribe of Manasseh.

Great was the astonishment of the * Gileadites on receiving this embassy, and hearing the charge against them. But the power of conscious innocence is above all fear, and the language of an upright heart superior to all eloquence. By a solemn appeal to Heaven for the rectitude of their intentions, unpremeditated and vehement, in the words of my text, they disarm their brethren of every suspicion.

"The Lord God of Gods," say they (in the fervency of truth, repeating the invocation) "the Lord God of Gods"—He that made the heavens and the

* The two tribes and a half are here briefly and generally denominated Gileadites, from the name of the land they had chosen.

earth, who searcheth the hearts, and is acquainted with the most secret thoughts, of all men—" He knoweth, and all Israel shall know," by our unshaken constancy in the religion of our fathers—that this charge against us is utterly false.

Then turning from their brethren, with unspeakable dignity of soul and clearness of conscience, they address the almighty Jehovah himself—

Oh thou sovereign Ruler of the universe—Our God and our Fathers' God—if it be in Rebellion or in Transgression against thee, that we have raised this monument of our zeal for the commonwealth of Israel—Save " us not this day!" If the most distant thought has entered our hearts of erecting an independent altar; if we have sought, in one instance, to derogate from the glory of that sacred Altar which thou hast placed among our brethren beyond Jordan, as the common bond of union and worship among all the tribes of Israel—let not this day's sun descend upon us, till thou hast made us a monument of thine avenging justice, in the sight of the surrounding world!

After this astonishing appeal to the great God of Heaven and Earth, they proceed to reason with their brethren; and tell them that, so far from intending a separation either in government or religion, this altar was built with a direct contrary purpose—" That it " might be a witness between us and you, and our " generations after us; that your children may not " say to our children in time to come, ye have no " part in the Lord." We were afraid lest, in some future age, when our posterity may cross Jordan

to offer sacrifices in the place appointed, your posterity may thrust them from the altar, and tell them that because they live not in the land where the Lord's tabernacle dwelleth, they are none of his people, nor intitled to the Jewish privileges.

But while this altar stands, they shall always have an answer ready. They will be able to say—"Be- "hold the pattern of the altar of the Lord which our "fathers made." If our fathers had not been of the seed of Israel, they would not have fondly copied your customs and models. You would not have beheld in Gilead, an altar, in all things an imitation of the true altar of God, which is in Shiloh; except only that ours is an high "or great altar to see" from far. And this may convince you that it was not intended as an altar of sacrifice (for then it would have been but three cubits in height, as our law directs) but as a monumental altar, to instruct our generations forever, that they are of the same pedigree with yourselves, and entitled to the same civil and religious privileges.

This noble defence wrought an immediate reconciliation among the discordant tribes. "The words, "(when reported) pleased the children of Israel— "they blessed God together" for preventing the effusion of kindred blood, "and did not go up to destroy "the land where their brethren, the children of Reu- "ben* and Gad, dwelt."

* Though for brevity, the sacred text, in this and other places, only mentions Reuben and Gad, yet the half tribe of Manasseh is also supposed to be included.

The whole History of the Bible cannot furnish a passage more instructive than this, to the members of a great empire, whose dreadful misfortune it is to have the evil Demon of civil or religious Discord gone forth among them. And would to God, that the application I am now to make of it could be delivered in accents louder than Thunder, till they have pierced the ear of every Briton; and especially their ears who have meditated war and destruction against their brother-tribes of Reuben and Gad, in this our American Gilead. And let me add—would to God too that we, who this day consider ourselves in the place of those tribes, may, like them, be still able to lay our hands on our hearts in a solemn appeal to the God of Gods, for the rectitude of our intentions towards the whole commonwealth of our British Israel. For, called to this sacred place, on this great occasion, I know it is your wish that I should stand superior to all partial motives, and be found alike unbiassed by favour or by fear. And happy it is that the parallel, now to be drawn, requires not the least sacrifice either of truth or virtue?

Like the tribes of Reuben and Gad, we have chosen our inheritance, in a land separated from that of our fathers and brethren, not indeed by a small river, but an immense ocean. This inheritance we likewise hold by a plain original Contract, entitling us to all the natural and improveable advantages of our situation, and to a community of privileges with our brethren, in every civil and religious respect; except in this, that the throne or seat of Empire, that

great altar at which the men of this world bow, was to remain among them.

Regardless of this local inconvenience, uncankered by jealousy, undepressed by fear, and cemented by mutual love and mutual benefits, we trod the path of glory with our brethren for an hundred years and more—enjoying a length of felicity scarce ever experienced by any other people. Mindful of the hands that protected us in our youth, and submitting to every just regulation for appropriating to them the benefit of our trade—our wealth was poured in upon them from ten thousand channels, widening as they flowed, and making their poor to sing, and industry to smile, through every corner of their land. And as often as dangers threatened, and the voice of the British Israel called our brethren to the field, we left them not alone, but shared their toils, and fought by their side, "till there stood not a man of all their "enemies before them." Nay, they themselves testified on our behalf, that in all things we not only did our part, but more than our part for the commom Good; and they dismissed us home loaded with silver and with gold*, in recompense for our extraordinary services.

So far you see the parallel holds good. But what high altars have we built to alarm our British Israel; and why have the congregations of our brethren gathered themselves together against us? why

* The parliamentary reimbursements for our exertions in the late war; similar to what Joshua gave the two tribes and a half on the close of his wars.

do their embattled hosts already cover our plains? will they not examine our case, and listen to our plea?

"The Lord God of Gods—he knows," and the whole surrounding world shall yet know, that whatever American altars we have built, far from intending to dishonour, have been raised with an express view to perpetuate the name and glory of that sacred altar, and seat of empire and liberty, which we left behind us, and wish to remain eternal, among our brethren, in the parent land!

Esteeming our relation to them our greatest felicity; adoring the Providence that gave us the same progenitors; glorying in this, that when the new-world was to be portioned out among the kingdoms of the old, the most important part of this continent fell to the sons of a Protestant and Free nation; desirous of worshiping forever at the same altar with them; fond of their manners, even to excess; enthusiasts to that sacred plan of civil and religious happiness, for the preservation of which they have sacrificed from age to age; maintaining, and always ready to maintain, at the risque of every thing that is dear to us, the most unshaken fidelity to our common Sovereign, as the great center of our union, and guardian of our mutual rights;—I say, with these principles and these views, we thought it our duty, to build up American Altars, or Constitutions, as nearly as we could, upon the great British model.

Having never sold our birth-right, we considered ourselves intitled to the privileges of our father's house—"to enjoy peace, liberty and safety;" to be governed, like our brethren, by our own laws, in all

matters properly affecting ourselves, and to offer up our own sacrifices at the altar of British empire; contending that a forced Devotion is Idolatry, and that no power on earth has a right to come in between us and a gracious Sovereign, to measure forth our loyalty, or to grant our property, without our consent.

These are the principles we inherited from Britons themselves. Could we depart from them, we should be deemed Bastards and not Sons, Aliens and not Brethren.

The altars, therefore, which we have built, are not* high or rival altars to create jealousy, but humble monuments of our union and love; intended to bring millions yet unborn, from every corner of this vast continent, to bend at the great parent-altar of British liberty; venerating the country from which they sprung, and pouring their gifts into her lap when their countless thousands shall far exceed hers.

It was our wish that there should be an eternal "witness between our brethren and us; that if at any future period, amid the shifting scenes of human interests and human affections, their children should say to our children—"Ye have no portion" in the birth-right of Britons, and so seek to push them from the common shrine of Freedom, when they come to

* In this respect, our plea is even stronger than that of the two tribes and a half. For, till an explanation was given, the height of their altar, like those of the heathen, who loved to sacrifice on lofty places, might create a suspicion of their "lapsing into idolatry; either intending to "worship other Gods, or the God of Israel in an unlawful place and man-"ner." Bp. Patrick.

pay their homage there; they might always have an answer ready—"Behold the pattern of the altar which our fathers built." Behold your own religious and civil institutions, and then examine the frames of government and systems of laws raised by our fathers in every part of America! Could these have been such exact copies of your own, if they had not inherited the same spirit, and sprung from the same stock, with yourselves?

Thus far you see the Parallel yet holds good, and I think cannot be called a perversion of my text; if you will allow that the supreme power of an empire, whether theocratical, monarchical, or howsoever distributed, may be represented under the figure of one common altar, at which the just devotion of all the subjects is to be paid.

But it is said that we have of late departed from our former line of duty, and refused our homage at the great altar of British empire. And to this it has been replied that the very refusal is the strongest evidence of our veneration for the altar itself. Nay, it is contended by those charged with this breach of devotion, that when in the shape of unconstitutional exactions, violated rights and mutilated charters, they were called to worship idols, instead of the true divinity, it was in a transport of holy jealousy, that they dashed them to pieces, or whelmed them to the bottom of the ocean.

This is, in brief, the state of the argument on each side. And hence, at this dreadful moment, ancient friends and brethren stand prepared for events of the most tragic nature.

Here the weight of my subject almost overcomes me; but think not that I am going to damp that noble ardor which at this instant glows in every bosom present. Nevertheless, as from an early acquaintance with many of you, I know that your principles are pure, and your humanity only equalled by your transcendent love of your country; I am sure you will indulge the passing tear, which a preacher of the Gospel of Love must now shed over the scenes that lie before us—Great and deep distress about to pervade every corner of our land! Millions to be called from their peaceful labours by "the sound of the trumpet, and the alarm of war! Garments rolled in blood," and even Victory itself only yielding an occasion to weep over friends and relatives slain! These are melancholy prospects; and therefore you will feel with me the difficulties I now labour under—forsaken by my text, and left to lament alone that, in the Parent-land, no Phinehas has prevailed; no Embassy* of great or good men has been raised, to stay the sword of destruction, to examine into the truth of our case, and save the effusion of kindred blood. I am left to lament that, in this sad instance, Jewish tenderness has put Christian benevolence to shame.

"Our Brethren, the house of our Fathers, even "they have called a multitude against us. Had an

* It is acknowledged with gratitude that many great and exalted characters have advocated the cause of America; and, previous to all coercive measures, advised an inquiry or hearing, similar to that for which Phinehas was appointed. What is here lamented, and will be long lamented, is that this council could not take place. If brethren could come together in such a temper as this, the issue could not fail to be for their mutual glory and mutual happiness.

" enemy thus reproached us, then perhaps we might " have borne it. But it was you, Men our equals, " our guides, our acquaintance, with whom we took " sweet council and walked together into the house " of God." Or had it been for any essential benefit to the Commonwealth at large, we would have laid our hands on our mouths, and bowed obedience with our usual silence. But for Dignity and Supremacy! What are they when set in opposition to common utility, common justice, and the whole faith and spirit of the Constitution? True Dignity is to govern Freemen, not Slaves; and true Supremacy is to excel in doing Good.

It is time, and indeed more than time, for a great and enlightened people to make names bend to things, and ideal honour to practical safety! Precedents and indefinite claims are surely things too nugatory to convulse a mighty empire. Is there no wisdom, no great and liberal plan of policy to re-unite its members, as the sole bulwark of Liberty and Protestantism; rather than by their deadly strife to encrease the importance of those states that are foes to freedom, truth and humanity? To devise such a plan, and to behold British colonies spreading over this immense continent, rejoicing in the common rights of Freemen, and imitating the Parent State in every excellence—is more glory than to hold lawless dominion over all the nations on the face of the earth!

But I will weary you no longer with fruitless lamentations concerning things that might be done. The question now is—since they are not done, must we tamely surrender any part of our birthright, or of that great charter of privileges, which we not only

claim by inheritance, but by the express terms of our colonization? I say, God forbid! For here, in particular, I wish to speak so plain that neither my own principles, nor those of the church to which I belong, may be misunderstood.

Although, in the beginning of this great contest, we* thought it not our duty to be forward in widening the breach, or spreading discontent; although it be our fervent desire to heal the wounds of the public, and to shew by our temper that we seek not to distress, but to give the parent state an opportunity of saving themselves and saving us before it be too late; nevertheless, as we know that our civil and religious rights are linked together in one indissoluble bond, we neither have, nor seek to have, any interest separate from that of our country; nor can we advise a desertion of its cause. Religion and liberty must flourish or fall together in America! We pray that both may be perpetual!

A continued submission to violence is no tenet of our church. When her brightest luminaries, near a century past, were called to propagate the court doctrine of a dispensing Power, above Law—did they treacherously cry—"Peace, Peace," when there was no Peace? Did they not magnanimously set their foot upon the line of the constitution, and tell Majesty to its face that "they could not betray the public liberty," and that the monarch's only safety consisted "in governing according to the laws?" Did not their example, and consequent sufferings, kindle a flame that illuminated the land, and intro-

* Meaning here the Clergy, and Members of the Church of England, in general.

duced that noble system of public and personal liberty, secured by the revolution? Since that period, have not the avowed principles of our greatest divines been against raising the Church above the State; jealous of the national rights, resolute for the protestant succession, favourable to the reformed religion, and desirous to maintain the faith of Toleration? If exceptions have happened, let no society of Christians stand answerable for the deviations, or corruptions, of individuals.

The doctrine of absolute Non-resistance has been fully exploded among every virtuous people. The free-born soul revolts against it, and must have been long debased, and have drank in the last dregs of corruption, before it can brook the idea "that a whole "people injured may, in no case, recognise their "trampled Majesty." But to draw the line, and say where Submission ends and Resistance begins, is not the province of the ministers of Christ, who has given no * rule in this matter, but left it to the feelings and consciences of the injured. For when pres-

* The author, in Sermon I. of this volume, on 1. Peter ii, 17, long since delivered his sentiments fully on this point—in the following words, viz.—"It would be absurd to argue as some have done, that the apostle here meant to enjoin a continued submission to violence—The love of mankind, and the fear of God, those very principles from which we trace the divine original of just government, will lead us, by all probable means, to resist every attempt to enslave the free-born soul, and oppose the righteous will of God, by defeating the happiness of men. Resistance, however, is to be a last resource, and none but the majority of a whole people, can determine in what cases it is necessary. In the Scriptures, therefore, obedience is rightly inculcated in general terms. For a people may sometimes imagine grievances they do not feel, but will never miss to feel and complain of them where they really are, unless their minds have been gradually prepared for slavery by absurd tenets."

sures and sufferings come, when the weight of power grows intolerable, a people will fly to the constitution for shelter; and, if able, will resume that power which they never surrendered, except so far as it might be exercised for the common safety. Pulpit-casuistry is too feeble to direct or controul here. God, in his own government of the world, never violates freedom; and his scriptures themselves would be disregarded, or considered as perverted, if brought to belie his voice, speaking in the hearts of men.

The application of these principles, my brethren, is now easy and must be left to your own consciences and feelings. You are now engaged in one of the grandest struggles, to which freemen can be called. You are contending for what you conceive to be your constitutional rights, and for a final settlement of the terms upon which this country may be perpetually united to the Parent State.

Look back, therefore, with reverence look back, to the times of ancient virtue and renown. Look back to the mighty purposes which your fathers had in view, when they traversed a vast ocean, and planted this land. Recall to your minds their labours, their toils, their perseverance, and let their divine spirit animate you in all your actions.

Look forward also to distant posterity. Figure to yourselves millions and millions to spring from your loins, who may be born freemen or slaves, as Heaven shall now approve or reject your councils. Think that on you it may depend, whether this great country, in ages hence, shall be filled and adorned with a virtuous and enlightened people; enjoying Li-

berty and all its concomitant blessings, together with the Religion of Jesus, as it flows uncorrupted from his holy Oracles; or covered with a race of men more contemptible than the savages that roam the wilderness, because they once knew the "things which "belonged to their happiness and peace, but suf- "fered them to be hid from their eyes."

And while you thus look back to the past, and forward to the future, fail not, I beseech you, to look up to "the God of Gods—the Rock of your Salvation. As the clay in the potter's hands," so are the nations of the earth in the hands of Him, the everlasting JEHOVAH! He lifteth up—and he casteth down—"He resisteth the proud, and giveth grace to the "humble—He will keep the feet of his saints—the "wicked shall be silent in darkness, and by strength "shall no man prevail."

The bright prospects of the Gospel; a thorough veneration of the Saviour of the world; a conscientious obedience to His divine laws; faith in His promises; and the stedfast hope of immortal life through Him—these only can support a man in all times of adversity as well as prosperity. You might more easily "strike fire out of ice," than stability or magnanimity out of crimes. But the good man, he who is at peace with the God of all Peace, will know no fear but that of offending Him, whose hand can cover the righteous; "so that he needs not fear the arrow that "fleeth by day, nor the destruction that wasteth at "noon-day; for a thousand shall fall beside him, and "ten thousand at his right hand, but it shall not come

" nigh to him; for He shall give His angels charge " over him to keep him in all his ways."

On the Omnipotent God, therefore, through his blessed Son, let your strong confidence be placed; but do not vainly expect that every day will be to you a day of prosperity or triumph. The ways of Providence lie through mazes, too intricate for human penetration. Mercies may often be held forth to us in the shape of sufferings; and the vicissitudes of our fortune in building up this American fabric of happiness and glory may be various and chequered.

But let not this discourage you. Yea rather let it animate you with a holy fervour—a divine enthusiasm—ever persuading yourselves that the cause of Virtue and Freedom is the Cause of God upon earth; and that the whole theatre of human nature does not exhibit a more august spectacle than a number of Freemen, in dependence upon Heaven, mutually binding themselves to encounter every difficulty and danger in support of their native and constitutional rights, and for transmitting them holy and unviolated to their posterity.

It was this principle that inspired the heroes of ancient times; that raised their names to the summit of renown, and filled all succeeding ages with their unspotted praise. It is this principle too that must animate your conduct, if you wish your names to reach future generations, conspicuous in the roll of glory; and so far as this principle leads you, be prepared to follow—whether to life or to death.

While you profess yourselves contending for Liberty, let it be with the temper and dignity of free-

men, undaunted and firm, but without wrath or vengeance, so far as grace may be obtained to assist the weakness of nature. Consider it as a happy circumstance, if such a struggle must have happened, that God hath been pleased to postpone it to a period, when our country is adorned with men of enlightened zeal; when the arts and sciences are planted among us to secure a succession of such men; when our morals are not far tainted by luxury, profusion or dissipation; when the principles that withstood oppression, in the brightest æra of the English history, are ours as it were by peculiar inheritance; and when we stand upon our own ground, with all that is dear around us, animating us to every patriotic exertion. Under such circumstances, and upon such principles, what wonders, what achievements of true glory, have not been performed!

For my part, I have long been possessed with a strong and even enthusiastic persuasion, that Heaven has great and gracious purposes towards this continent, which no human power or human device shall be able finally to frustrate. Illiberal or mistaken plans of policy may distress us for a while, and perhaps sorely check our growth; but if we maintain our own virtue; if we cultivate the spirit of Liberty among our children; if we guard against the snares of luxury, venality and corruption; the Genius of America will still rise triumphant, and that with a power at last too mighty for opposition. This country will be free—nay, for ages to come, a chosen seat of Freedom, Arts, and Heavenly Knowlege; which

are now either drooping or dead in most countries of the old world.

To conclude, since the strength of all public bodies, under God, consists in their Union; bear with each others infirmities, and even varieties of sentiments, in things not essential to the main point. The tempers of men are cast in various moulds. Some are quick and feelingly alive in all their mental operations, especially those which relate to their country's weal, and are therefore ready to burst forth into flame upon every alarm. Others again, with intentions alike pure, and a clear unquenchable love of their country, too stedfast to be damped by the mists of prejudice, or worked up into conflagration by the rude blasts of passion, think it their duty to weigh consequences, and to deliberate fully upon the probable means of obtaining public ends. Both these kinds of men should bear with each other; for both are friends to their country.

One thing further let me add, that without order and just subordination there can be no union in public bodies. However much you may be equals on other occasions, yet all this must cease in an united and associated capacity; and every individual is bound to keep the place and duty assigned him, by ties far more powerful over a man of virtue and honour, than all the other ties which human policy can contrive. It had been better never to have lifted a voice in your country's cause, than to betray it by want of Union; or to leave worthy men, who have embarked their all for the common good, to suffer, or stand unassisted.

Lastly, by every method in your power, and in every possible case, support the laws of your country. In a contest for liberty, think what a crime it would be, to suffer one Freeman to be insulted, or wantonly injured in his liberty, so far as by your means it may be prevented.

Thus animated and thus acting—We may then sing with the prophet—

"Fear not, O land! be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring—The tree beareth her fruit—the fig-tree and the vine yield their fruit."

Thus animated and thus acting—we may likewise pray with the prophet—

"O Lord be gracious unto us—we have waited for thee. Be thou our arm every morning, our salvation also in time of trouble. Some trust in chariots and some in horses, but we will remember the name of the Lord our God—O thou hope of Israel, the Saviour thereof in time of need—thou art in the midst of us and we are called by thy name—Leave us not. Give us one heart and one way, that we may fear thee forever, for the good of ourselves and our children after us—We looked for peace, but no good came; and for a time of health, but behold we are in trouble—Yet will we trust in the Lord forever; for in the Lord Jehovah is everlasting strength—He will yet bind up the broken-hearted, and comfort those that mourn"—even so, oh our God do thou comfort and relieve them, that so the bones which thou hast broken may yet rejoice. Inspire us with a high and

commanding sense of the value of our constitutional rights! may a spirit of wisdom and virtue be poured down upon us all; and may our representatives, those who are delegated to devise and appointed to execute public measures, be directed to such, as thou in thy sovereign goodness shall be pleased to render effectual for the salvation of a great empire, and re-uniting all its members in one sacred bond of harmony and public happiness! Grant this, oh Father, for thy Son Jesus Christ's sake; to whom, with thee and the holy Spirit, one God, be Glory, Honour and Power now and forever! Amen.

SERMON XV.

ON

TEMPORAL AND SPIRITUAL SALVATION,

PREACHED IN CHRIST-CHURCH,

PHILADELPHIA, JULY 4, 1790,

BEFORE THE PENNSYLVANIA SOCIETY OF THE CINCINNATI, AGREEABLY TO THEIR REQUEST AND APPOINTMENT.

AT A MEETING OF THE STANDING COMMITTEE OF THE PENNSYLVANIA SOCIETY OF THE CINCINNATI, HELD AT THE HOUSE OF GENERAL WALTER STEWART, JUNE 28th, 1790.

RESOLVED, That as the Fourth of July will be on Sunday next, a Sermon be delivered in celebration of American Independence in lieu of an Oration; and that the *Reverend Dr. William Smith*, Provost of the College of Philadelphia, be requested to prepare and deliver one before the Society on said day—General Stewart, and Colonel Francis Johnston are appointed to wait on *Dr. Smith* for this purpose.

EXTRACT FROM THE MINUTES.

RICHARD FULLERTON, SEC.

AT AN ANNUAL MEETING OF THE PENNSYLVANIA SOCIETY OF THE CINCINNATI, HELD IN THE CITY OF PHILADELPHIA, JULY 5th, 1790.

ON MOTION,

RESOLVED, That the thanks of the Society be given to the Reverend *Dr. William Smith*, for the Sermon delivered by him, on the Anniversary of American Independence—and that the Honourable Thomas M'Kean, General Walter Stewart, and the Reverend Dr. William Rogers, wait on *Dr. Smith*, and request him to furnish the Society with a copy for publication.

EXTRACT FROM THE MINUTES.

RICHARD FULLERTON, SEC.

SERMON XV.

ISAIAH, Ch. LII. v. 12.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the Salvation of our God.

ALTHOUGH it be our unspeakable felicity, as a civilized and Christian people, to have in our hands the New-Testament—the GOSPEL OF JESUS CHRIST—that fulness of divine light and knowledge and love, to which no addition is expected or promised to be made in our present mortal state; yet we are to adore that Providence which hath given us the Old Testament also, containing the law and the prophets—the dealings of the Almighty with his own people, the Jews, under a government erected by himself; and from whose history, lessons are to be derived highly instructive to mankind, in all ages and conditions of society.

The various changes in the fortune of that people, who were alternately lifted up and cast down in the hands of Jehovah, are recorded for our learning, by the sovereign will of Him, who is not the God of the Jews only, but also of the Gentiles; and are "profitable (as all Scriptures are) for doctrine, for reproof, for correction, and for instruction in righteousness."

In the chapter from which our rapturous text is taken, the sublime and evangelical Prophet congra-

tulates his nation, not only upon a recent deliverance from many temporal evils, a restoration from a cruel captivity, and a succeeding happy change of their condition as a people; but, borne triumphantly forward, by the Spirit which rested upon him, to future shining periods of Freedom and Happiness under the Gospel, he holds forth to them, and to the whole world with them, the glorious prospect of a double Deliverance and Salvation (which should take place, to the very "ends of the earth,") as well from all temporal evil and bondage, as from spiritual evil and the cruel bondage of sin!

"Awake,* awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem; for henceforth there shall no more come unto thee, the uncircumcised and the unclean. My people shall know my name; they shall know in that day, that I am he that doth speak: Behold it is I!"

"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth tidings of good, that publisheth Salvation; that saith unto Zion, thy God reigneth! Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." Thus saith the text—"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the Earth shall see the Salvation of our God!"

How divinely luminous, how sweetly evangelical, how richly instructive, and how triumphantly accordant to the solemnities of this day, are our text and

* Isaiah lii. 1—10.

context! To no period under the law, to no former period under the gospel, can we look for the full explanation, or near accomplishment, of the prophecy before us! To the present æra, and to the happy circumstances under which we are now assembled, we are called to turn our meditations, and to seek for a more ample commentary upon this prophecy; wherein there is a two-fold work of the Lord to be considered—for which, "He hath made bare His holy arm in the eyes of all the nations—"

I. "To deliver a people who were oppressed, to restore and comfort them, and to make their waste places sing for joy."

II. "To accompany this deliverance with tidings of good things," the universal overtures of Peace and Salvation; till the happy land shall become the last and most glorious stage and theatre of gospel knowledge.

Here then, in this divine work for which "the Lord hath made bare his holy arm, in the eyes of all the nations, even to the ends of the earth,"—the inhabitants of these American states appear to be brought into the midst of the great Drama. They mourned under "oppression and wrong; but now they are restored and comforted." Their land was desolated; but now "their waste places sing for joy." They have heard "the tidings of good things." The gospel is preached unto them. They rejoice in this preaching. They exult and cry out in the words of our prophet, as quoted by St. Paul—

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good

things; that publish peace and salvation, and say unto Zion, thy God reigneth?"

But our prophet further explains himself, on this last diffusion of the gospel, by connecting with it the greatest temporal felicity, in strains further applicable to our present circumstances, and worthy of our most earnest attention.

"The Lord himself shall be an everlasting light unto the world. They who follow that light shall become a righteous people, and inherit the land forever, as a branch of his planting, whereby he may be glorified. A little one (among such a people) shall become a thousand, and a small one a great nation!"* This he hath promised, and this he will perform; "he will hasten it;" yea, he is now hastening it in his own blessed way! a little one is becoming a thousand, and small ones are becoming great nations. The auspicious æra is at hand, and its blessings almost within our grasp! The anticipation of them ought to fill us with a holy fervour, and be as a portion of divine fire, to animate us in the remaining duties of this day, which (as hath been already stated) regard a Temporal as well as spiritual Salvation.

Although to commemorate a temporal deliverance and salvation, on each annual return of this day, be the principal design of the illustrious band of Citizens, Soldiers, and Patriots, by whose appointment I stand here; yet I have their authority to say, that they join with every sincere Christian, in this great and respectable assembly, in considering it as their indispensable duty, never to separate the commemo-

* Isaiah lx. 22.

ration of Temporal, from that of Spiritual, blessings and deliverances. They are indeed inseparable in their nature; and these Patriots and Soldiers appear in this sacred place to manifest to the world, that in their consideration,* the joy of this day, as often as it shall return, ought not to be a noisy and tumultuous joy, shouts of triumph, a display of the spoils of enemies, trophies of victory, the mere glare and parade of external shew, illuminations, feastings and the like, (which, as emblems and remembrancers, may on proper occasions be allowable and fit); But it should be a religious joy, the joy of the heart before the Lord, mixed with a holy and reverential fear; rejoicing indeed, but our rejoicing should be with "trembling;" lest we follow the example of Israel, who, when they saw the great work which the Lord did for them upon the Egyptians, feared the Lord and Moses, and commemorated their deliverance with songs of joy, saying, "Who is like unto thee, O Lord, amongst the Gods; glorious in majesty, doing wonders?" Yet soon did they forget their deliverer; and, for the punishment of their ingratitude, were scattered among the nations which knew not God.

That these United States might never fall into the like forgetfulness of the great work which the Lord hath done for them, in their establishment as a free and independent nation, nor incur the punishment due to such ingratitude; to perpetuate those friendships, which, as the strong arm of a giant, had con-

* The above is in part a repetition of a sentence or two from the Thanksgiving Sermon on Cornwallis's Defeat, &c.—But the subjects were different, as well as the occasions; and some such repetitions are unavoidable.

tributed so much to their mighty achievement; and to unite more closely in offices of love and charity to distressed brethren—were the great objects for which the society of Cincinnati was established. But the account of their institution can be given, in no language superior to their own.

" Having lived, say they, in the strictest habits " of amity through the various stages of a war, un- " paralleled in many of its circumstances—in the " moment of triumph and separation, when we were " about to act the last pleasing, melancholy, scene in " our military Drama—pleasing, because we were " to leave our country possessed of Independence " and Peace; melancholy, because we were to part, " perhaps, never to meet again; it was impossible not " to wish such friendships to be continued—it was " impossible to forget the dangers by which they " were cemented"— it was impossible not to indulge a desire to convey to their posterity, a perpetual memorial of the blessings procured by their happy labours, and to make provision for alleviating the distresses of such of their brethren as had suffered more immediately and eminently in the general cause.

Under those impressions, " when it pleased the Supreme Governor of the universe to give success to their arms, and finally to establish the United States, free and independent; the Society of Cincinnati was instituted, gratefully to commemorate the important event; to inculcate, to the latest ages, the duty of laying down, in peace, the arms assumed for public defence, by forming an institution which recognizes that most important principle of the *amor patriæ*; to

continue the mutual friendships which commenced under the pressure of common danger; and to effectuate the acts of beneficence, dictated by the spirit of brotherly kindness, towards those officers and their families who might be under the necessity of receiving them."

With these principles, retiring into the shade of private life, holding up the character of that illustrious Roman, Lucius Quintius Cincinnatus for their example and model, they assumed his name, having "Patriotism, Friendship and Charity," as the basis of their institution and order; a foundation more honourable, than could be derived from all the wealth and grandeur of the proudest monarchs.

Against an institution, founded on such pure and patriotic principles, why should even a suspicion have ever arisen, as if it had been intended to "destroy that equality of rank in Society, to attain which its founders had suffered every hardship of war and want; freely relinquishing the arms which were in their hands, and retiring into private life unrewarded, and wholly dependent on the justice and liberality of their country?"

With a noble spirit, gentlemen, you have ascribed those suspicions, although wholly unjust, to that holy Jealousy which freemen ever ought to maintain for the preservation of their rights; and you condescended to reform the Constitution of your society, by a removal or amendment of every article which could continue the least ground of such jealousy; thereby gaining a victory over yourselves (if possible,) more heroic and magnanimous, than all the former examples of your heroism and magnanimity.

In the institution of your order, as well as in all your conduct during the war, you have so far adorned the character which I had long since conceived of the good Soldier and Patriot, that I am almost tempted (you will forgive the vanity) of assuming to myself some part of the merit—at least of hinting the foundation of the Order of the Cincinnati.

From a Sermon delivered in this place, in the midst of the late war, (viz. on the Feast of St. John, the Evangelist, 1778,) before your illustrious General and President, now the President of the United States, you will give me leave to quote a passage, viz.

" No government is to be considered of divine " original, but as it resembles God's own govern- " ment; round whose throne, justice and mercy wait. " And all governments must be so far divine, as the " laws rule, and every thing is ordered, under God, " by free and common consent.

" To contend for such governments, with a holy, " enlightened and unquenchable zeal, is the highest " temporal glory. Wherefore, we dwell with rap- " ture upon the records of former renown, and con- " template with veneration those transcendent scenes " of Heroism; in which we behold the Brave and the " Free wearing upon their swords the Fate of mil- " lions; while the divine Genius of Victory, espous- " ing their cause, hovers over their heads with ex- " panded wing; reaching forth the immortal wreath " that is to surround their triumphant brow; and " smiling upon the decisive moment that is to fix the " happiness of unborn generations!

" They who (from a sense of duty to God and " their country, seeking that Liberty and Peace

" which Heaven approves,) have thus acted their part,
" whether in more elevated or inferior stations, form
" the first class in the roll of Worthies. And when
" they descend again into private life, casting behind
" them vain pomp and fastidious pride, to mingle
" with their fellow citizens in all the tender charities
" and endearing offices of society and humanity, their
" characters, if possible, become still more illustrious.
" Their very maims and scars are nobly honourable.
" The respect, which they command, grows with
" their growing years; and as they descend to the
" horizon of life, it is like the Sun in serene and set-
" ting glory—with orb more enlarged and mitigated,
" though less dazzling and splendid. Even their
" garrulous old age, while it can only recount the
" feats of former days, will be listened to with atten-
" tion; or should they survive all the active powers
" both of body and mind, yet still, like some grand
" structure, tottering and crumbling beneath the hand
" of time, they will appear majestic even in ruins,
" and venerable in decay!

" And, when at last the messenger, Death, who
" comes to all, shall come to them, undaunted they
" will obey his summons; in conscious hope of be-
" ing speedily united and beatified with their com-
" patriots and fore-runners, in the mansions of end-
" less bliss.

" Such, to name no more, was the character* of
" Cincinnatus in ancient times, rising ' awful from

* In a note annexed to this Sermon, which was dedicated to General Washington, a short account was given of the life and character of Cincinnatus.

" the Plough' to Save his Country, and, his Country " Saved, returning to the Plough again, with in- " creased dignity and lustre. Such too, if we divine " aright, will future ages pronounce the character of " a Washington to have been. But his presence on " this occasion, as a brother*, forbids me to add " more—Seek to derive virtue from his example; " let your principles animate you with intrepidity in " the hour of danger, and humanity in the moments " of triumph."

Thus far on that occasion—And now gentlemen, having said all that seems necessary to you as a distinct body, and respecting your honourable claim to the title of Cincinnati, I trust that I shall obtain an equal attention from you to my second head of discourse; in which you and every member of the community here assembled are alike interested. Nay, as examples, to lead the attention of others to that Spiritual Salvation, which remains to be more fully treated of, perhaps you are more interested than others; and more may be expected from you, as you have nobly avowed the principle—That the Soldier's glory cannot be completed, without acting well the part of the Good Citizen and Good Christian!

But, before I proceed further—It having been declared, that the great design of the Cincinnati on this day is to commemorate the blessings of religious and civil Liberty; and the Churches in this city, having for some years past, made use of a particular Service composed for that purpose; it may seem

* He was present as a Mason, but his name was not mentioned from the pulpit, only the words " *Character of a*" ———

strange that the said service hath been omitted on the present occasion. To this I am instructed, by the Right Rev. Bishop and Pastor of this Church, to answer—That, although such a service was, with a pure, a pious, and patriotic design, proposed by a Convention of our Church some years ago, yet it was never received into general use; nor did it appear that any other religious denomination of Christians in the Union, were disposed to follow the example, or to make a similar provision for commemorating the day. This, however, would have had but little weight with us, if it had been considered by the members of our Church as a religious rather than a political institution. But being convinced by the remarkable scarcity of worshippers, which attended the Service, on former returns of this day, that the multitude were too much drawn off, by the external parade of shews and rejoicings, from an attention to religious duties (except when the day fell on Sunday)—what was originally introduced as a proposal, is now omitted in an authoritative Liturgy established by the late general Convention of our Church. The religious observation of the day, however, will always be encouraged, as it is on the present occasion, when a similar disposition shall call for it.

I proceed now to consider more fully that Spiritual Salvation, which Almighty God, after "having made bare his holy arm," to rescue us from temporal calamity, hath promised to extend "to all the ends of the earth."

By this Salvation, as mentioned in our text, I need scarcely observe to a Christian audience, that we are to understand the knowledge and practice of

the blessed Gospel of Jesus Christ; to which is annexed not only the promises of temporal happiness in this life, but the rich reward of eternal happiness in the life to come. To be convinced of the sufficiency of the blessed Gospel, for the great purposes of this mighty Salvation, is the chief wisdom of man. For therein is contained that wisdom, which is of God; that true knowledge, without which all else, that is called knowledge, is nugatory and vain! The further we carry our inquiries into the works of Nature and Providence, the more we are convinced of their greatness, and our own insufficiency to comprehend them: the length, the breadth, and the depth, far out-measure our scanty line, without deriving help from on high. We find many things of the utmost importance for us to know, which yet baffle all our efforts, and elude our most eager researches.

The creation and various revolutions of the world which we inhabit, the fall and redemption of man, the last judgment and an eternal world to come—these are grand and interesting concerns, in which no wisdom of our own could instruct us, unless the Lord had been pleased to reveal himself concerning them.

Can we, then, neglect or despise that heavenly system of truth, by which he hath made himself known to us in those great points? Shall we not rather take it to our bosoms, search into its depths, and reverence it as containing the words of eternal life; as being the richest legacy which heaven could give, or man receive?

In all the majesty of truth, and beauties of holiness, the blessed Gospel delivers to us those laws, by which we are to live here, and be judged hereafter. Containing doctrines the most rational and sublime, precepts the most benevolent and salutary, a stile the most rich and powerful, in all the variety of language and colouring, and sharper than a two-edged sword—this heavenly book was given to purify the heart and affections; to enlighten and exalt the understanding; to awaken and guide the conscience; to confirm our hopes and remove our fears; to banish ignorance and superstition; to cast down the idols of the nations; to mitigate or destroy lawless power; to check the rage of barbarism; to humanize the hearts of men, and call them off from a vain dependence upon external worship and ceremonies, to a trust in the living God; obedience to his moral laws and the voice of conscience within; repentance for past offences; an acceptable, rational and elevated devotion of heart, a longing after immortality; an exaltation to the life of angels, the joy of God, and happiness unspeakable and full of glory!

All our other Knowledge, all that is called Philosophy, will avail us but little, without the divine finishing of this wisdom of the spirit of God, which teacheth all things. "For whether there be tongues they shall cease, or whether there be [human] knowledge it shall vanish away." But the sublime knowledge of the Gospel will be forever new. It will lead us to that Salvation of God, promised in our text. It will be the endless subject of our inquiries

and of our praises, and will constitute a Philosophy, the Marvellous of which Eternity cannot exhaust, nor the longest periods of duration bring to decay.

Such, then, being the nature and end of the Gospel of Christ, how triumphant is the assurance given in our text, that "the Lord hath made bare His holy arm in the eyes of all the nations" of this immense continent, and that His promise hath gone forth "to these ends of the earth," that they "shall see the salvation of God," and exult in the full blaze of Gospel-day!

The prospect opens, it extends itself upon us; and the whole analogy of things aids the interpretation of Prophecy. Turning our thoughts to the ways of Providence, as recorded in sacred as well as profane History, and pondering upon the fate of Christian States and Empires—how they have, in their turns, enjoyed the pure light of the Gospel and all its blessed concomitants—true Liberty, equal Laws, security of Property, Wisdom, Magnanimity, Arts and Sciences, and whatever can adorn or exalt human nature—how they have flourished or decayed, according to the due use or corrupt abuse of those mighty blessings; while we mark the progress of Religion and Civilization through the Old World, and impartially examining the prophecies which relate to the coming in of "the fulness of the Gentiles," and extending "their glory, like a flowing stream," to the ends of the earth, compared with the circumstances, in which we now stand—Surely, on such a review, we are justified in cherishing a strong Hope, a well-grounded Persuasion, that the day hath already

dawned, (nay that its meridian is near at hand) when "all the ends of the earth" shall, with us, behold the salvation of our God.

With the sun, those mighty blessings still pursued a western course, till they reached the utmost verge of the old world—that Ultima Thule, from whence many of us and our fathers sprang. Long did they illumine that favoured land, and while they shone in noon-tide glory there—(O memory, why starts the involuntary tear?) while they shone in noon-tide glory there—at the time ordained by God, our fathers crossed the vast ocean. They brought the Bible, the blessed Charter of their Salvation, in their hands, and therewith the rudiments of learning and science, dispelling the long, long, night of darkness in which these American regions were involved; and laying the foundation of a new and glorious æra in the Gospel progress, onwards towards the Setting Sun. A radiant morn of light and happiness then dawned upon this benighted land, yielding the joyous earnest of a future resplendent day. That dawn was, however, overcast; the morning loured and our sun was hid in clouds for a while; but, blessed be God, he was not commanded, for our unworthiness, to revert from his destined course, and measure back his former way. The clouds were dispersed, our Sun broke forth with renewed vigour, sending forward his bright beams to the farthest west, and calling all "the ends of the earth" to behold the salvation of our God.

To speak without further metaphor, the goodness of the Almighty, supporting the inhabitants of these

United States, not only through former trials and perils, but now blessing us with peace, liberty, and safety in all our borders—appears to call upon us, and to have preserved us, as chosen instruments for planting and disseminating a " new empire of sound Religion and Liberty, Wisdom, Virtue, Arts and Sciences, to the outmost ends of the new world; at a time when they are drooping or dead in most countries of the old world, which once enjoyed their brightest splendor."

The prosecution of this great design—the diffusing of heavenly Knowledge, and Liberty, and Arts and Sciences, unto the extremest bounds of America, I have ever considered as the first and greatest work for which we were sent into it, and for which the Almighty hath hitherto prospered us; making the " wilderness and the solitary places glad through us, and the desert to rejoice and blossom as the rose." To look forward to that glorious æra, when heavenly Wisdom and Virtue, and all that can civilize, adorn, and bless mankind, shall cover this whole continent, " as the waters cover the sea"—to attend to the times and the seasons, and to dwell upon the many prophecies which predict its near approach—to contribute my share towards the advancement of it, and to possess the minds of the rising generations of youth, who are to be principal actors in the work, with the great, the animating Idea, that Heaven hath yet mighty blessings in store for the inhabitants of this land, of every clime and every colour—this hath been my joy, and this my labour from my earliest years. The contemplation of the subject hath often filled my soul

with raptures, approaching almost to enthusiasm, some sparks of which I feel even yet working in my bosom; and oh! that I could now strike them forth into an enlivening flame upon this auspicious occasion, perhaps the last of the kind which I can ever embrace, to declare once more, my full persuasion, that unless we are zealously instrumental in this great work of civilization, all our other works and blessings—the happiness of climate and fruitfulness of soil, our zeal and struggles for liberty, our best plans of civil government, our most absolute national Independence, all will be of little effect—for still we depend on the living God, who hath set eternal bounds between right and wrong, and whose Almighty arm holds the fate of empires and nations, suspended in the balance.

Should we, as a people, neglect the call which is given us, for contributing our utmost endeavours to render this land, a land of Knowledge and Virtue, as well as of Freedom; should we imagine that we were sent into it only to eat the fruits thereof, to wrest from the former lords of the soil, by us called Savages, the possessions which they held from age to age, without seeking to improve their condition as well as our own; should we refuse to "undo the heavy burden, to break every yoke, and let the oppressed go free"—justly might we fear that the good providence of God would punish us for our unworthiness, and raise up other instruments for the accomplishment of his own eternal purposes of love, for Civilizing as well as Christianizing this immense continent.

You call this day a Jubilee, in every year, to rejoice before the Lord, and return thanks for the blessings of Freedom. Remember the command given by him to the Jews, in the like case. When they caused the trumpet of the jubilee to sound, "they were to loose the bands of wickedness, to proclaim Liberty throughout the land to all the inhabitants thereof; not to oppress one another, but to fear the Lord and do his statutes, and keep his judgments;" and then they had the gracious promise, "that the land should yield her fruit, and they should eat their fill, and dwell therein in safety."

Certain it is that the neglect of God's mercies, and counteracting the gracious purposes of his providence, are offences grievous in his sight. Certain it is, that national sins are the causes of national misery, and that the corruption of the members leads to a dissolution of the whole body.

Where are now the nations and empires of ancient renown? Where is the Jewish nation, which is more immediately addressed in our text? Where the Assyrian, the Macedonian, the Grecian, the Roman, once so celebrated among mankind, at whose voice the surrounding nations trembled? Alas! are they not fallen—fallen—fallen!—sunk into that abyss of shame and misery, where the ghosts of departed empires stalk about in sad lamentation of their former glory! Their dessolation and ruin followed their departure from the path of virtue and honour; and, of what they once were, only the imperfect memorial remains!

Be wise, then, be instructed, ye rising American States! Let it be your glorious contention which of

you should stand foremost in making liberal provisions for the advancement and support of Freedom and Virtue; without which, neither the ordinances of Religion, nor the Laws can be duly administered; nor the civil duties of life fulfilled; nor the manners of a people improved; nor their happiness for any length of time secured. But by wise establishments for the instruction of youth, the advancement of the Arts and Sciences, the encouragement of industry, and the maintenance of Religion and Morality—this shall become a great and happy land!

Transported at the thought, I am borne forward to days of distant renown! In my expanded view, these United States rise, in all their ripened glory, before me. I look, through, and beyond, every yet peopled region of the New World, and behold period still brightening upon period. Where one continuous depth of gloomy wilderness now shuts out even the beams of day, I see new States and Empires, new seats of Wisdom and Knowledge, new Religious domes, spreading around*. In places now untrod by any but savage beasts, or men as savage as they, I hear the voice of happy labor, and behold towery cities growing into the skies!

Lo! in this happy picture, I behold the native Indian exulting in the works of Peace and Civilization! His bloody hatchet he buries deep under ground, and his murderous knife, he turns into a Pruning Hook,

* The general sentiments in this concluding address were published in a poem by the author near fifty years ago, and have been occasionally introduced into former public addresses by him, but have not before been published at large, or in the present form.

to lop the tender vine and teach the luxuriant shoot to grow. No more does he form to himself a heaven after death, (according to the poet) in company with his faithful dog, behind the cloud-topt hill, to enjoy solitary quiet, far from the haunts of faithless men; but, better instructed by Christianity, he views his everlasting inheritance, a house not made with hands, eternal in the heavens.

Instead of recounting to his offspring, round the blazing fire, the bloody exploits of their ancestors, and wars of savage death, shewing barbarous exultation over every deed of woe; methinks I hear him pouring forth his eulogies of praise to the memory of those who were the instruments of Heaven, in raising his tribes from darkness to light; in giving them freedom and civilization; and converting them from violence and blood, to meekness and love!

Amongst those who shall be celebrated as the instruments of this great work, I hear the names of every good citizen and Christian, who is a friend to mankind, and to the Gospel of Jesus Christ; and especially, methinks, I hear your names, ye illustrious Patriots! who, having asserted your own and your country's rights, cheerfully join in every laudable endeavour for conveying those rights to posterity, and bringing "the utmost ends of the earth to see the Salvation of our God."

Hasten, O Almighty Father, hasten this blessed period of thy Son's Kingdom, which we believe, shall come; and the praise and glory shall be to thy name, forever and ever! Amen.

SERMONS ON PUBLIC OCCASIONS, CONTINUED.

PART II.

THE FOREGOING SERMONS, IN THIS VOLUME, BEING CHIEFLY ON PUBLIC OCCASIONS, CIVIL AND MILITARY; THE FOLLOWING ARE DENOMINATED PART II. BECAUSE, BEING PREACHED ON PUBLIC OCCASIONS ECCLESIASTICAL, THEY COULD NOT BE PROPERLY CLASSED AMONG THE FORMER.

SERMON XVI.

CONCERNING THE CONVERSION

OF

THE HEATHEN AMERICANS,

AND THE FINAL PROPAGATION OF CHRISTIANITY AND THE SCIENCES TO THE ENDS OF THE EARTH.

First Preached before a voluntary Convention of the Episcopal Clergy of Pennsylvania, and places adjacent, in Christ-Church, Philadelphia, May 2, 1760; and published at their joint request.

TO THE MOST REVEREND, HIS GRACE,

THOMAS,

LORD ARCHBISHOP OF CANTERBURY,

PRESIDENT;

AND TO ALL THE HONOURABLE AND VENERABLE MEMBERS OF THE SOCIETY, FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

My Lords and Gentlemen,

AFTER the many excellent Sermons that have been preached and published by the members of your body, on the propagation of Christ's religion through the untutored parts of the earth; the present publication may be thought to argue some degree of presumption. And this consideration, added to the difficulty of saying any thing new or interesting, on a subject so fully handled by many of the brightest ornaments of our church, would have deterred the Author from letting this Discourse appear in print; if, on the other hand, he had not been encouraged therein, by the express desire of his brethren who heard it, and the hopes that his situation in America may have enabled him to place some particular points in a light, perhaps, somewhat new.

It may be thought a very needless labour to attempt a proof—That the interests of Christianity will be advanced, by promoting the interests of Science; which is the design of the next following Sermon, as a second part from this text. But it hath been the Author's misfortune, in his endeavours for the latter, to meet with men, who, seeming to consider the advancement of knowledge and free inquiry as unfriendly to their dark system, have set themselves up, with rage truly illiberal, to stifle the infant Sciences here. For this reason, the Author thought he could not do a better service than by endeavouring to shew them at large, that they were, in effect, waging war, not only with every thing elegant and useful in life, but even with the extension of our common Christianity, the prosperity of our country,

and the best interests of our species! And if, in the prosecution of this design, he hath been led into a more particular analysis of the Sciences than some may judge needful in a discourse of this kind, he hopes the circumstances of the case will be his plea. It may also be some apology, that it was delivered before a learned body of Clergy.

He cannot conclude without taking this opportunity of expressing his gratitude to the venerable Society, for propagating the Gospel, for the honour done him by having elected him into their body; and to sundry illustrious members in particular for the countenance and protection they have always shewn him, in carrying on the sundry concerns committed to him, in the distant parts of the earth, for the advancement of Science and Religion. More especially, he owes most humble thanks to that truly learned Prelate,* who having himself written so excellently on the accomplishment of the Prophecies, condescended to peruse and make some corrections in this discourse, respecting the explanation of some passages of Prophecy, before the present edition was committed to the press.

THE AUTHOR.

* Bishop Newton.

SERMON XVI.

PSALM ii. 8.

Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"IF you would make the soul of man great and good (says a sublime* writer) give her large and extensive prospects of the immensity of God's works, and of his inexhausted Wisdom and Goodness."

Now, those divine attributes of Wisdom and Goodness are nowhere more gloriously displayed than in the Gospel-dispensation; and in those marvellous revolutions and workings of Providence, which the Almighty has performed, and will yet perform, for the Salvation of mankind, and the final extension of his Son's kingdom to the ends of the earth.

Welcome, therefore, thrice welcome the holy Scriptures, those living oracles of God, which can lend a clue to our meditations, and conduct them, by divine grace, through these awfully improving subjects. Here is the "Mystery which was hid from ages and from generations, but which God at length manifested to his Saints, with a promise that the riches of the glory thereof should be made known among the Gentiles."†

This latter part of the Gospel-dispensation, which relates to the final conversion of the Gentiles, even

* Dr. Burnet in his Theory. † Colossians i, 26.

" to the uttermost parts of the earth," is that which, by the words of my text, and the present occasion of our meeting, I am more immediately led to consider. And, in doing this, I shall, by divine assistance, pursue the following method.

First, I shall endeavour to shew, from the general voice of prophecy—That it is the gracious purpose of God, in his own good time, to bring the Heathen around us to the knowledge of his blessed Gospel, through the grace of our Lord Jesus Christ.

Secondly, I shall make some remarks on the present situation of things on this continent with respect to the Gospel-economy, and the probability of a speedy accomplishment of the prophecies which relate to the final conversion of the nations.

Lastly, from this view of things, I shall offer an humble address to you, my Brethren, who are employed as instruments in the hand of God for carrying on this great work of conversion, by the preaching of the Gospel in these distant regions, to which its joyful sound hath so lately reached.

You see here, what a large field is opened; and would to God that I were endued with gifts and powers sufficient to acquit myself therein agreeably to your expectations. But I know the vast, the glorious importance of the subjects proposed; and I feel my own weakness. I beseech you, therefore, to send forth your prayers for me to the throne of grace, that these subjects may not suffer in my hands; and that I may be enabled to speak as becomes one called to the present office.

I am, in the first place, then, to consider the general voice of prophecy, with respect to the conversion of the Heathen around us. And among many other illustrious predictions of this event, the words of my text, and the verses preceding it, are full and strong.

" Why do the Heathen rage, and the people imagine a vain thing?—Yet have I set my king upon my holy hill of Zion.—Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The meaning of which is, according to all the commentators—

Thou art my son Jesus! This day have I anointed thee king over all the world, which thou hast purposed to redeem. Go on; complete the great eternal scheme, and thereby establish for thyself a kingdom of everlasting holiness. In vain shall the nations rage. In vain shall their proud leaders, Herod, Pontius Pilate, the Pharisees and rulers of Israel, combine themselves against thee. In vain shall they seek to dethrone thee, to cut thee off from the earth, and to crush thy kingdom in its birth. My eternal purposes are fixed. The right hand of my power shall be thy strength and guide. It shall defeat all the machinations of thy enemies, and raise thee even from the habitations of the dead, to thine inheritance in the mansions of glory. There shalt thou dwell forever, and whatever thou shalt ask of me thou shalt receive, till the Heathen become thine inheritance, and the very ends of the earth thy possession.

Herein we see a most striking prediction concerning the propagation and final extension of Christ's kingdom to the very remotest nations of the world. And indeed there is a beautiful harmony among all the prophetic writers, relative to the same event.

The venerable Patriarch Jacob, in blessing his son Judah, gives an early intimation thereof; and tells him that the sceptre should not depart from his family till the immortal Shiloh should come, who was to erect an everlasting kingdom, unto "whom the gathering of the people was to be."*

But of all the prophetic writers, the sublime Isaiah seems to have been favoured with the fullest view of the Gospel-state, from the very birth of the Messiah to that glorious period, whereof we are now speaking, when the "kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." For this reason he has been called the Evangelical prophet, and has delivered many noble predictions concerning the extension of the Gospel, and the final conversion of the nations.

"The † earth, says he, in a language peculiarly striking and emphatical, shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."

And again the spirit of God, speaking by the same prophet concerning the Messiah, says—"It ‡ is a light thing, [or a small part of thy undertaking]

* Genesis xlix. 10. † Isaiah xi. 9, 10. ‡ Chapter xlix. 6.

that Thou [the Saviour of the world] shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Indeed the last chapters of this book are only one continued prediction of this period, and the glorious circumstances attending it.

"I am found, says he, of them that sought me not. I said, behold me, behold me, to a nation that was not called by my name*."

Nay he even gives a geographical division of the quarters of the world that were to receive the Gospel wherein he has included the whole four.

"I will send those that escape of them unto the nations, says he, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."†

Now, according to our learned Commentators, Tarshish denotes the East, Pul and Lud the South, Tubal and Javan the North, and the Isles the West. For, in holy scripture, the Isles, the Sea, and the West are frequently put for one another; so that "the islands afar off, which have not heard of God's fame, neither have seen his glory," may well be understood to comprehend this American continent, or West Indies generally so called, as the learned Dr. Lowth has observed in his accurate commentary upon this passage.

* Chapter lxv. 1. † Chapter lxvi. 19.

To the same purpose speaks the prophet Jeremiah, in his sixteenth chapter. Intending to reproach the Jews for their absurdity in apostatizing from the true God, after they had once known him; he tells them that to their great disgrace, a time would come when the very Heathen themselves, who had never heard the name of God, would come to him even from the uttermost parts of the earth; and confess that the gods which they had worshipped were no gods at all, but that they and their fathers had inherited lies from the beginning, and put their trust in things that profited not.

" O* Lord, my strength and my fortress, and my refuge in the day of affliction; the Gentiles shall come unto thee from the Ends of the Earth, and shall say, " Surely our fathers have inherited lies and vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?"

Let us hear also the prophet Daniel. " †The God of heaven shall set up a kingdom which shall break in pieces and consume all those kingdoms (i. e. the four monarchies) and it shall stand forever. Behold, one like the son of man came with the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people and nations and languages should serve him‡."

In like manner speaks Malachi. " From‖ the rising of the Sun even unto the going-down of the same, my name shall be great among the Gentiles; and in

* Jeremiah xvi. 19, 20. † Daniel ii. 44. ‡ Chap. vii. 13. 14.
‖ Malachi i. 11.

every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of Hosts." All which is confirmed, with the utmost solemnity by the angel's sound in the revelation, and the great voices from heaven, declaring—

"That the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever*."

Now, although these Prophecies may, in part, have had their completion, by the vast rapidity with which the Gospel spread itself into almost every known corner of the old world, soon after our Saviour's ascension into heaven; yet, methinks, it is impossible that they should ever have their full accomplishment without the conversion of the Indian natives around us, and the propagation of Christ's kingdom to the remotest parts of this continent. We have many of the strongest arguments to induce this belief. For, in the first place, none of these texts, which I have read, put any shorter limit to the spreading of the Gospel, than the Ends of the Earth; and from the rising of the Sun to the going-down of the same. And secondly, our Saviour himself, the greatest of all the Prophets, has expressly told us that "Jerusalem† shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Now Jerusalem is still trodden down by the Gentiles, and‡ consequently their times are not yet fulfilled.

We believe, therefore, on the most solid principles, that there is reserved by Providence some future

* Rev. xi. 15. † Luke xxi. 24.

‡ See the learned Bishop Newton's Dissertations, No. XX.

period or crisis in the Gospel-economy, for a more remarkable and final Coming in of "the Fulness of the Gentiles*," even to the ends of the Earth; and that it is the great and gracious purpose of God, in that day, to manifest himself to the "Heathen around us, and bring them to the knowledge of his blessed Gospel, through the grace of our Lord Jesus Christ;" which was the first thing I proposed to shew.

But here infidelity usually urges the following questions, viz.

If such be the intention of God, and so great the efficacy of his Gospel; what must become of those who have sat so long in darkness and the shadow of Death? And why does he so long delay the accomplishment of his own eternal promises?

Reverence to the Supreme Lord of heaven and earth, it might have been hoped, would have secured the advocates of the Christian Revelation against questions of such high presumption. For who shall say unto the Almighty, what dost thou? Or what man, of mortal descent, shall hope to unfold those secret reasons of Divine conduct, which eternal wisdom hath not thought fit to reveal?

As for us, we shall only reply in general that as "Those† who have sinned without Law shall also perish without Law; so those who have sinned in the Law [if they perish] shall be judged by the Law." As the Spirit of God hath not thought fit to declare how far the Satisfaction of Christ will be applied to those who never heard of his name, we must not presume to be wise above what is written. The nations

* Rom. xi. 25. † Rom. ii. 12.

that sit in darkness and the shadow of death must be left to God's uncovenanted Mercies, to judge them according to the measure of Knowledge and Light which they have received. The Tribunal of the Almighty is erected upon infinite Wisdom, Justice and Goodness—and infinite Wisdom, Justice and Goodness cannot commit Error or Wrong!

With respect to the second question—"Why doth the Almighty so long delay the accomplishment of his own gracious promises?" We must answer much in the same general manner. Known unto God, and Him alone, are all His councils from the foundation of the world. Some conjectures, however, we may humbly offer on this head, without incurring the charge of presumption.

Except in extraordinary cases, the supreme Being seems to conduct all his operations by general laws; and, both in the Natural and Moral world, the advances to Perfection are gradual and progressive. The Law and the Prophets, which were of old, were but a faint and mysterious Revelation of the Will of God, compared to the full blaze of the Gospel, whereby His "Whole* Council" shone forth at last to mankind. The Lord spoke once in thunders and lightnings from Mount Sinai†, but now leaves the conversion of nations to the ordinary methods of His providence. God did not give the Christian Revelation itself, till the Roman‡ ambition had brought

* Acts xx. 27. † Exodus xix. 19.

‡ See some fine remarks on this head by Dr. Robertson, the celebrated author of the History of Scotland, in his sermon before the society in Scotland for propagating Christian knowledge.

almost the whole world to a kind of similarity of language and manners, and had opened such an intercourse between distant nations, as made that one of the most favourable periods for spreading a new religion. Countries were now accessible that had before been unknown; and universal peace, added to universal subjection to one common empire, gave the disciples of Christ and first preachers of the Gospel a great advantage in travelling from clime to clime.

Now, who knows but Almighty Wisdom may have predetermined a period similar to this, in the situation of affairs in this new world, for spreading His glorious Gospel to the remotest parts of it?

And the consideration of this leads me to the second head of my discourse; which was "to make some remarks on the situation of things on this continent, with respect to the Gospel economy, and the probability of a speedy accomplishment of the Prophecies which relate to the *Coming in of the Fulness of the Gentiles*, and final conversion of the nations."

And here what a series of remarkable circumstances claim our most devout attention? Reasoning upon moral as upon natural things, what a beautiful analogy shall we find among all the operations of Divine Providence?

The Sun, the glorious Luminary of day, comes forth from his chambers of the east, and, rejoicing to run his course, carries Light and Heat and Joy through the nations to the remotest parts of the west, and returns to the place from whence he came. In like manner it doth appear that the Light of the glorious Gospel is to proceed, till it hath carried one bright

day over all the habitable world; and then will come the end of things. The inspired writers, we have already seen, love to speak of the propagation of Christianity, under this figure; as proceeding from the Rising to the Setting of the Sun; and this course we find it has pursued.

In the primitive ages of simplicity, the first indications of Divine Will were given to the Patriarchs of mankind in the Eastern parts of the world, by God himself, conversing with them face to face, as they tended their flocks, or journeyed on from pasture to pasture. This was the Dawn of things. Soon afterwards followed the Law, and then the Prophets, advancing nearer and nearer to a full and perfect Revelation; till at last it broke forth in its Meridian Glory, by the coming of the son of God, at that period already referred to, when the situation of the world had prepared the way for its more effectual reception. The wisdom of God was visible in all this; and soon did the Christian Religion spread itself Westward, till it reached the vast Atlantic ocean and the Isles of the Gentiles, where the posterity of Japhet dwelt.

Now among these Isles, or places on the ocean, or western parts, as they are indifferently phrased, Great-Britain, our mother-country, that *ultima Thule* of the ancients, bore a principal figure. Early was the Gospel preached there, if not by the Apostles themselves, yet certainly by some of their followers, in their days, and before the destruction of Jerusalem*.

* There is some probability that the Gospel was preached in Great-Britain by St. Simon the apostle, there is much greater probability that it

Here the matter rested. This was the first stage of the Gospel-progress. To the westward of Britain, the ancients seem to have known nothing. They considered these islands as the ends of the world; and extensive as the Roman empire was at our Saviour's coming; this American continent, more extensive than it all, lay entirely hid from their knowledge, and seems to have been reserved as the stage of a second remarkable period in the Gospel-progress.

Not a vestige, therefore, of Christianity was propagated hither, till after it had kept possession of the Old World, in various forms and under various corruptions, for at least fifteen centuries. But, at the expiration of that period, it pleased God to open the way to the discovery of new countries, which likewise opened the way to the establishment of the Gospel in them. For it is obvious to remark, that the nations, which were raised up for this purpose, were those among whom Christianity was openly professed; and consequently they carried their religion along with them. Being likewise superior to all the rest of the world in the arts of commerce and every improvement of civil life, they were the fittest to explore new settlements, conciliate the affections of the natives, and push their discoveries to the greatest ex-

was preached there by St. Paul; and there is absolute certainty that it was planted there in their days. Eusebius says that the apostles preached in all the world, and some of them passed beyond the ocean, even to the Britannic isles;—*trans Oceanum evasisse, ad eas insulas quæ Britannicæ vocantur. Demons. Evang. lib.* 3.

And Theodoret, among the nations converted by the apostles, reckons particularly the Britons:—*neque solum Romanos, sed et Britannos, atque, ut semel dicam, omne hominum genus.* Serm. 9. See Bishop Newton, Dissertation XVIII.

tent. This they did with remarkable zeal and success; and, though it must be confessed that they have made use of the advantages which they enjoyed, chiefly for the secular purposes of extending their empire and commerce, yet they have not been altogether negligent of the propagation of the sacred religion which they profess.

In this divine work, our mother-country, one of the purest branches of the Christian-church, always foremost in every pious and humane undertaking, has signally exerted herself. In her, even in an age wherein Christianity hath lost much of its influence on the lives of men, many public societies have been formed, and noble contributions made, with the glorious view of extending the knowledge of God over this vast untutored continent. At the head of these is justly placed that venerable Society, incorporated "for propagating the Gospel in foreign parts;" in whose service most of you, my brethren, have the honour to be employed; and for promoting whose pious designs we are now voluntarily assembled together. That august and venerable body consists of the principal dignitaries of our church, sundry of the prime nobility of the nation, and many other pious persons of every degree. It has subsisted now more that one hundred years; and, by the providence of God, has been remarkably enabled to support the great and growing expense incident to such an undertaking.

Two objects have most worthily employed the attention of this Society; the First, to provide for the administration of religious ordinances among our colonists themselves, who have hitherto been gene-

rally too thinly settled to be able to support a regular ministry without such assistance; the Second, to win over the Heathen-natives to the knowledge of God, and a firm attachment to our national interest. These two designs, however much evil men may strive to separate them, must necessarily go hand in hand. Should the Society employ themselves wholly to the business of converting the Indian natives from Heathenism, while they suffered their own colonies to degenerate into a state little better than that of Heathenism itself, the attempt would be equally vain and unjust. For it would be to little purpose for us to send out Missionaries among them to persuade them to embrace our Religion, unless "the Light thereof should so shine before them, that they seeing our good works, may glorify our Father which is in Heaven*."

The support, therefore, of Christianity among ourselves, and the propagation of it among our Heathen neighbours, are but different parts of the same undertaking; and though we have not hitherto had any great success in the latter, yet it is our duty to continue our best endeavours. For who knows either the particular time when, or the means by which, the Lord may be pleased to accomplish His own Divine promises!

The conversion of nations has often, before now, been brought about when but least expected, and by means which, to human foresight, seemed the least probable. One single Savage, fully convinced of the

* Matthew, Chap. V. 16.

Truth of Christianity, and truly animated by its sublime Spirit, may perhaps, through the power of the Living God, at some future period, be rendered an Apostle to the rest, and an instrument of turning thousands from the ways of darkness and the "power of Satan, to the marvellous light of Christ, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Him*."

Innumerable methods, besides this, are in the Providence of that God, whose power who shall tell? And it is impossible but, in his own appointed time, He must give the promised blessing to the pious endeavours which are continually used for the propagation of His Gospel in this western world.

Many obstacles, which formerly lay in the way of this great work, seem now to be almost entirely removed. We were, heretofore, but a small people, possessing an inconsiderable spot of this Continent. Our access to the Heathen nations was difficult and dangerous. Our knowlege of their country was but very limited; and the arts of our busy enemies had sown many prejudices among them to our disadvantage.

But now the case is much altered. We are become a great and growing people; extending, and likely to extend, our empire far over this continent. The present war, which we short-sighted mortals considered as one of the greatest evils, is like to be productive of the best of consequences. With the

† Acts, Chap. XXVI. 18.

deepest adoration, we behold the hand of Providence in it. A series of unlooked-for successes has blessed our arms, for which we and our posterity, throughout all generations, ought to offer up continual hymns of gratitude and praise to the Giver of all victory. The Protestant interest in America has now received such signal advantages, and obtained such sure footing, that we trust neither the machinations of its inveterate enemies, nor even the gates of hell itself, shall ever prevail against it. Our credit with the Indian natives begins to stand in a high point of light. A more thorough knowledge of their country and manners is obtained than ever we had before. Strong fortifications are fixed, which will always facilitate our access to them. The attention of all ranks of men is now more turned to the prosecution of our interests on this continent, than ever was known at any former period; and if it shall please God to direct the hearts of our Rulers to a Peace which may in any degree be answerable to our former successes, then will be the time when we may expect to see Christianity propagated to advantage.

By our connections with our Mother-country and the productions of our own happy climate, we are the only people of all the European nations, settled in America, that are able to feed the hungry and cloath the naked. When our enemies shall be confined within their due bounds, we shall thus have obtained a more natural and lasting dominion over the Heathen natives of this continent by our arts and manufactures, than the Romans did over the old world by the terror of their arms. Every river,

creek, inlet, lake and settlement, will be open to our Commerce; and when we stretch forth food and raiment, and practise the other arts of humanity, to the glad inhabitants, it is hoped that we shall not be wanting to stretch forth also the bread* of life to their famished souls. The present spirit and disposition of our nation give us a well-grounded assurance that the means will never be wanting for carrying on such benevolent purposes; and when all these things shall conspire, we may trust that the promised period, when the fulness of the Gentiles shall come in, and the nations be converted, "even to these remotest parts of the earth," cannot be far off.

One circumstance more, which bears the most favourable aspect towards the accomplishment of this event, ought not to escape our notice. It is the spirit which now displays itself, through these American colonies, for the founding seminaries of Learning and the advancement of useful Science. Such pious designs as these, aided and improved by a preached Gospel and the divine blessing, cannot fail of spreading the rays of heavenly knowledge far over this un-

* Old Hakluyt, in his dedication to Sir Francis Walsingham, has a fine thought to this purpose; which shews that our endeavours for the propagation of Christianity in these parts, are only a necessary result of our first plan in making new discoveries; and that our public faith, in conjunction with our duty to our God, engages us to the continuance of these endeavours.

"For mine own part I take our traffic with the borne naturalles, (meaning the Indians) as a pledge of God's further favour, both unto us and them; but to them especially, unto whose doors, I doubt not, in time shall be by us carried the incomparable Treasure of the truth of Christianity and of the Gospel, while we use and exercise common trade with their merchants.

tutored continent. The consideration of this hath ever been an interesting topic with me; and, therefore, I have thought it worthy of being separately handled*. In the mean time, the bare mention of this circumstance, added to the arguments already laid before you, will be sufficient to establish the "probability of a speedy accomplishment of the prophecies which relate to the final conversion of the nations;" which was the Second head of my discourse.

I proceed, therefore, in the last place, "from this view of things, to offer an humble address to you, my brethren, who are employed as instruments in the hand of God, for carrying on this great work of conversion, by the preaching of the Gospel in these remote and heretofore untutored regions; whither its joyful sound hath so lately reached."

And this part of my subject I enter upon with that diffidence and humiliation of heart, which become one who is speaking to men of known capacities and integrity; and among whom are sundry of my seniors in the sacred office of the ministry. Added to this, a series of necessary avocations hath, for some years past, drawn a considerable part of my attention from the immediate study of that Divine Science, which both duty and inclination would induce me chiefly to cultivate; and nothing but your express injunctions, joined to a persuasion that it will not be necessary for me to say much on this subject, could give me the freedom to proceed,

Is it so, then, my brethren, that God hath chosen the British nation, above all others, to settle the most

* See the next Sermon.

important part of this continent? hath he prospered their arms, and extended their empire in the most signal manner, through a series of hazardous events? Doth he seem to have purposed through us the extension of his everlasting Gospel to the ends of the world, and are you charged with the ministration of that blessed Gospel, and severally capable of contributing somewhat, under divine assistance, to the hastening of that happy period, wherein "the Knowledge of the Lord shall cover the whole earth as the waters cover the sea?" Are these things so; and can we ever be without the most animating motives to support and encourage us in so noble an undertaking, how inconsiderable soever the temporal advantages may be, which are annexed to it? Considered in this light, how divinely important does your Mission appear? You may look upon yourselves as fellow-Labourers with the best and greatest men of every age, in that glorious work for which the prophets prophesied; for which the Lord Jesus descended from Heaven—for which he toiled, and for which he bled—even the great work of propagating Wisdom and saving Knowledge, to the very ends of the habitable world! Every advantage you gain this way, you may consider as an enlargement of your Master's kingdom, and a glory far superior to that of temporal conquests and foundations!

In so noble a work, therefore, the conduct of that first of Missionaries, the great Apostle of the Gentiles, our illustrious predecessor in the business of preaching the Gospel among uncultivated nations, ought to be our rule and model. "When it pleased

God, says he, to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with flesh and blood." This zealous servant of Christ had formed a just idea of the work he had undertaken, and considered it as a field wherein he was to encounter many difficulties, and reap but few worldly advantages. He therefore proposes to himself advantages of a more durable nature, and strives to raise himself above this world, and all its clogs and attachments. For this end, he holds daily intercourse with the father of Spirits, and was frequent in prayer and meditation. And certainly if ever men ought to be serious, humble, abstracted from worldly embarrassments, and dependent upon divine assistance in any office or trust in this world, it ought to be in the exercise of the Ministry, and dispensation of the glorious Gospel; for who is of himself sufficient for these things?

But together with Seriousness, Prayer, Meditation, and dependence upon God; an ardent Zeal and Fervour of Spirit are most necessary qualifications. In any undertaking, where the world has but few advantages to solicit perseverance, nay where many inconveniences must necessarily be surmounted, it is well for a man to have within himself a fervent principle of action. Indeed, indifference in the discharge of any duty is a great error, but in things of the highest moment it is unpardonable. It was a severe rebuke to one of the churches, that she was luke-warm; for which she was threatened to be spued out. * "I know thy works, that thou art neither

* Rev. iii. 15, 16.

cold nor hot. I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth," saith the spirit of God to her. Whoever considers the immense value of human souls; whoever is impressed with a just sense of our present degeneracy; whoever contemplates the vast goodness of God, and believes the Gospel to be the produce of the greatest Love which heaven could shew, or a corrupt world receive—must needs be inanimate indeed, not to glow with an unquenchable ardour for its universal extension to all the sons of men!

Together with zeal for Religion, "pure and undefiled before God and the father," * a zeal for Civil Liberty, its inseparable companion, will be truly commendable. It is the peculiar glory of the British nation to strive not only to enlighten, but to enoble, the Human Race; not only to break asunder those spiritual Fetters which the dominion of Antichrist hath established over the Souls of men; but likewise to let the Oppressed go Free, and to strike off those bodily Fetters under which so great a part of the human Species groans.

In so righteous a cause, it becomes the Ministers of God's Word, which is founded on Liberty both of Body and Mind, to stand among the warmest Champions; and therefore should ever another period come, when a cruel enemy is advancing to rob us of all that we account dear and sacred, let us cry aloud and spare not. Being placed on the walls of our Zion, and glowing sublimely with the spirit of

* James i. 27.

Gospel-truth and Freedom; let us be earnest with our country, as we have been heretofore, warning, exhorting and animating all around to "play the men for the people and cities of our God."*

This is agreeable to the injunctions of our benevolent superiors in such cases delivered to us. We are charged to enforce loyalty, public spirit, submission to just government, and the payment of necessary tribute and taxes. Designing men may insinuate, as they have done, that this is going beyond our sphere, and they may oppose and injure us by every device in their power. But ten thousand such attempts and insinuations ought not to deter us from our duty. Our civil and religious rights are inseparably connected; and whatever hurts or destroys the former must, in the issue, hurt or destroy the latter.

But further, to a commendable Zeal in every thing praise-worthy, we must add Prudence and Decorum of conduct; and, above all, a generous spirit of Forbearance, Toleration, and Charity to our Protestant brethren of other denominations. These are duties peculiarly incumbent on the Ministers of so benevolent a Religion as that of JESUS, and so generous a Church as that of England. Matters of conscience come not under human cognizance. The catholic and free spirit of the British government and Protestant religion disdains to erect a tyranny over the minds of men, or to reign over uninformed zeal. Religion can be founded on nothing else but every man's private conviction. It is to God, in the end,

* 2 Samuel x. 12.

that we must all answer; and from our own consciences, in the meantime, that we must receive remorse or satisfaction. Another man cannot interfere, nor feel for us, nor judge for us, in this matter.

One thing further is absolutely necessary for us, as Ministers of God's word; and that is great care and industry in the composition of our Sermons. We have many eyes upon us; and certainly it is treating a sensible audience with a very great degree of disrespect, for any man to step into a pulpit to entertain them with what bears all the marks of want of study and care.

"It is an unseasonable piece of vanity (says a learned prelate of our church*) for any preachers to offer their own crudities, till they have well digested and ripened them. I wish the Majesty of the Pulpit were more looked to, and that no sermons were offered from thence, but such as should make the hearer both wiser and better."

We do, however, readily acknowledge that a man vitally good, much with God, rich in Grace, fervent in Spirit, a master of Literature and Expression, powerful in Eloquence, and above all, mighty in the Scriptures, may be well warranted, as circumstances may require, to speak without any immediate study or preparation. But, in a general way, this method argues so much want of care and deference; it is withal so dangerous in its use; and these divine Gifts mentioned above fall so seldom to the share of any one man, and it is moreover so easy to mistake or

* Bishop Burnet.

substitute the wild ebullitions of a heated imagination, or Pharisaical Pride, in their room; that our church supposes no preaching of this sort. And whatever a man of the most extraordinary virtues and talents may be able to do in an unpremeditated manner, he will certainly do much more by study, meditation, and accurate composition.

Great care is also requisite in the choice of our subjects. The whole circle of Gospel-truths is before us; but some require to be more frequently pressed home than others. Subjects of Litigation, however, and points of controversy, are to be avoided; unless in times of extremest danger, when Fundamentals and Essentials may be attacked.

Some men there are who, in their preaching, betray a marvellous littleness of genius, and barrenness of matter. They are ever upon minute distinctions, party-shibboleths, perplexing definitions, and nice modes; ten thousand of which, if put in the balance with true Religion, and the weightier matters of the Law, would not weigh a single grain; especially when attended (as they generally are) with revilings and cursings and anathemas against all others differing the least from them in persuasion, to the breach of that Heavenly Charity, which is the very essence of Christ's Gospel, and the height of religious perfection. We may well suspect such men to be but smatterers in the Divine Science of Religion, much like those bold Pretenders in the other Sciences; who finding it a work of hard labour to obtain a thorough knowledge of their profession, or peradventure not having the capacity for it, are therefore obliged to hide their

own ignorance, and supply the want of real skill, by arrogant pretensions to some new discovery, or an affected singularity in the treatment of some common points.

But not so the man of comprehensive knowledge. Not so the Preacher who has a clear and glowing view of his Master's Religion in general. He will not endeavour to divide and perplex mankind by vain and insignificant distinctions, but to unite and animate them all in the exercise of true vital and evangelical piety. He will not multiply notions, or delight to dwell on trifles, that tend to sow animosities and create confusions among the same species; but to enforce universal Virtue, and light up the lamp of heavenly Charity, to adorn and gild this gloomy vale of life.

Such a one will first endeavour to obtain, for himself, just and elevated notions of the Supreme Being, together with a masculine devotion of heart, by approaching in frequent acts of contemplation to the fountain of all Grace; and what he himself is, he will strive to make others be. When he steps into the pulpit, he will carry no schemes or views thither with him, that are short of his Master's Glory. He will appear as one standing in the presence of the great Jehovah, glowing for the good of his species, and impressed with the vast consequence of eternity. On every subject, he will speak what he feels, and strive to make others feel what he speaks.

But, in his more solemn addresses, when he finds it particularly necessary to reluminate the dying spirit of Freedom and Religion here on earth; or

when the glorious prospects of a better world and the amazing Goodness of Redeeming Love are his theme, he will then be great indeed! He will seem all on fire. His very face will speak a soul of rapture. He will be borne along with a winged ardour of genius, pouring forth a torrent of sacred eloquence, which some will call enthusiasm; but, if it must be so called, it will be the noble enthusiasm of Truth and Reason—a pure and transcendent flame, bearing all down before it, and burning still clearer and stronger to the very last—

The fallen and sinful estate of man; the Grace and Goodness of God; the wonders of his Love; Christ crucified; the Purity of His everlasting Gospel; Charity and Virtue; Righteousness, Temperance and a Judgment to come, together with an Eternity afterwards—who, my brethren, that has these subjects before him, would stoop to any thing of trivial moment, or disgrace them by a crude and unworthy management?

May the God of heaven give all of us the grace of His Holy Spirit to manage them as we ought, and conduct us in every other part of our duty "for the edifying the body of Christ*." Being possessed with a just conception of the dignity of our holy Profession, and a thorough veneration for the Saviour of the world; may we strive, in our several spheres, with an earnest contention of soul, for the establishment of genuine piety, and to make "his ways known on Earth, and his saving health among all Nations."

Amen!

* Ephes. Chap. IV. 12.

SERMON XVII.

FIRST PREACHED BEFORE THE TRUSTEES, MASTERS AND SCHOLARS OF THE COLLEGE AND ACADEMY OF PHILADELPHIA, AT THE ANNIVERSARY COMMENCEMENT, MAY 1761.

PSALM, ii. 8.

Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

A FULL explanation of this text, compared with sundry others that foretel the final conversion of the Heathen, and seem to have a particular reference to our situation on this Continent, hath been already attempted, before the Episcopal Clergy, in this province, at their late Convention.

Christianity, as then observed, was first revealed in the Eastern parts of the world. Like the sun, there it rose; and, like him, advancing Westward through the nations, diffused Light, and Love, and Joy, wherever it came. At length, it crossed the vast Atlantic; and, in the settlement of these colonies, a way was opened for adding a large inheritance to the kingdom of Jesus, in the remotest parts of the West.

It is true that no great progress hath hitherto been made in this work. There is yet an immense depth of this continent, whose forlorn inhabitants never had any opportunity "to hear the glad tidings

of Salvation;" and, of those who have been blest with such an opportunity, few, very few, have turned a listening ear to the joyful sound.

But "the promises of God in Christ are all Yea and Amen*." A careful examination of His revealed word hath thoroughly fixed our belief that the time will come when the Heathen around us shall be gathered into his fold, under the great Shepherd and Bishop of souls. Nay many auspicious circumstances in the present situation of things on this continent, already enumerated in the foregoing Sermon, give us reason to expect that the accomplishment of this event is now not far remote. And oh! what a triumphant consideration is this, to those who believe the Gospel of Jesus "to be the power of God unto salvation?"

Now, one of those circumstances, which was but slightly mentioned before, I have at present the most favourable opportunity of considering more at large. It is "the spirit which displays itself, through these American colonies, for the founding seminaries of Learning; and the great influence which the advancement of the Sciences has on the advancement of Christ's Gospel."

In order to do justice to this subject, it will be necessary to give same account of the Human Sciences, as well as of the sublime Science of Christianity; to shew the subserviency of the former to the advancement of the latter, and thereby to engage your continued favour and protection towards this infant Seminary.

* 2 Corinth. ii. 20.

And that I may proceed with the greater precision and clearness, I shall recur to first principles.

If we consult the constitution of our nature, we shall find ourselves, in every pursuit, actuated by the desire of happiness; and determined to account every thing more or less valuable, as it tends more or less to that end.

Happiness, however, is a complex thing, compounded of many ingredients; and the road to attain it has its labyrinths and windings, not to be travelled, but with caution and foresight. For man, being made up of soul and body, sustains a double relation, and is capable of a double kind of pleasure; there being a variety of objects suited to the variety of his affections, passions and tempers, when in their sound moral state. His happiness, therefore, must evidently depend on making a right estimate of these objects, and maintaining this sound temperament of constitution; so as to pursue each of them with a degree of force commensurate to their respective values, or tendencies to give pleasure.

Hence, then, whatever enables a man to make a right estimate of things, and to frame his conduct accordingly, must be considered as an engine or mean of his happiness, and is to be valued proportionably. It follows, therefore, that those researches which bring him acquainted with himself, the ends, uses and measures of his several powers and movements, together with the ends and uses of the various objects with which he stands connected, must be a main spring of his happiness; and, in this view, may be denominated his true Wisdom, the first and

great Philosophy; or that glorious System of Knowledge, which gives him his chief pre-eminence over the brutes, and exalts him to the supreme perfection and highest enjoyment of his nature!

Other Sciences may have their use, as matters of ornament or amusement. But whenever they interfere with this grand Science of Life and Manners, they are to be disregarded as empty trifles; subjects, at best, but of vain curiosity, or unavailing speculation.

I shall, therefore, endeavour to distinguish the True from the False, the spurious parts of Knowledge from those of genuine growth; by pointing out to you the essential branches of this great Master-science. In doing this, let us never lose sight of the fundamental principle already laid down, namely; that every part of Knowledge, (human knowledge I speak of) derives its value from its tendency to inform us—What* we are, and whither destined; what our constitution and connexions; and what our duties in consequence thereof.

Whoever sets out on this inquiry will, in the first instance, be struck with the vastness of the undertaking, and the insufficiency of his own abilities. Human nature, and the various natures around it, are a copious subject. Life is short, and each man's own experience too scanty to trace for himself the relations and fitness of things; to examine into all Moral and Physical Qualities; and, from thence, to deduce the Rules of Conduct, and ascertain the true

* Quid sumus; et quidnam victuri gignimur.

Path of Happiness. Like a traveller in a strange country, he will, therefore, be glad to inquire his way of others; and make all possible use of the Experience of those who, with honour and success, have travelled the path of life before him. He will endeavour to avail himself equally of the good and bad fortune of those whose course is finished, and strive to bring all Antiquity under Contribution to him for wisdom.

But how could this be done, if there were not some method of preserving, and possessing ourselves of, the experience of others? And here we see the use of Languages and Writing. Nevertheless, an acquaintance with all sorts of languages would be almost as difficult an acquisition, as the particular examination of all sorts of things. Hence then, it became necessary for the learned to fix on some Universal Language or Languages, as the grand channel or instrument of conveying their experiences, observations and conclusions, concerning the Conduct of Life and the Truth of Things.

Now Greek and Latin have been chosen for these purposes, on several substantial accounts. For, not to mention that many of the noblest productions of ancient genius were originally written in these languages, it is to be observed that dead languages are more durable, and less fluctuating, than living ones; and, besides this, living nations, jealous of each other, would think it too great a mark of distinction to chuse the language of any particular nation among them, as the grand channel of knowledge and experience.

We see, then, that an acquaintance with what is called the Learned Languages, is still justly considered as a part of liberal education, and a necessary introduction to the Sciences. For though words, abstractly considered, cannot in themselves add to our knowledge, yet as the means of conveying and acquiring knowledge, they will be studied by all those who, to their own experience, would add the experience of those who have lived in former ages; or, living in the present, can no otherwise render the fruits of their inquiries useful to mankind, than by Language and Writing.*

Nevertheless, a person, who knows himself endued with reason and understanding, will not be content to take his knowledge entirely at second hand. On subjects so important as the nature and fitness of things, and the Summum Bonum of man, he will not rely wholly on a historical knowledge, founded on the Experience and Testimony of others; however much his labours may be shortened thereby. He will think it his duty to examine for himself, and to acquire a Moral and Physical knowledge; founded on his own Experience and Observation.

This is what we call Philosophy in general; comprehending in it the knowledge of all things Human and Divine, so far as they can be made the objects

* The author found it necessary to be thus particular in explaining the use of the Learned Languages; some regarding them as a needless part of education, and others considering them as all the education necessary to a scholar—Opinions equally prejudicial to the advancement of Sound Knowledge. Under this head, it is obvious that he means to include History, both natural and civil; i. e. whatever can be obtained from the Experience of others.

of our present inquiries. Now, the genuine branches of this Philosophy, or great system of practical Wisdom, together with the necessary instrumental parts thereof, may be included under the following general heads; it appearing to me that the nature of things admits of no more.

1. Languages, &c. which have been already mentioned, rather as an Instrument or Means of Science, than a Branch thereof.

2. Logic and Metaphysics, or the Science of the Human mind; unfolding its powers and directing its operations and reasonings.

3. Natural Philosophy, Mathematics, and the rest of her beautiful train of subservient arts; investigating the Physical properties of Body, explaining the various phænomena of Nature; and teaching us to render her subservient to the ease and ornament of Life.

4. Moral Philosophy; applying all the above to the business and bosoms of men; deducing the laws of our conduct from our situation in life and connections with the Beings around us; settling the whole Oeconomy of the Will and affections; establishing the predominancy of Reason and Conscience; and guiding us to Happiness, through the practice of Virtue.

5. Rhetoric, or the art of masterly Composition, just Elocution, and sound Criticism; teaching us how to cloath our wisdom in the most amiable and inviting garb; how to give life and spirit to our ideas; and to make our knowledge of the greatest benefit to ourselves and others.

This last mentioned part of literary accomplishment, like the first, I grant, is to be considered rather

as an Instrument, than a Branch of Science. But, if the above definition be just, you will not wonder that we separate it from Languages, as being of a much higher nature than they; and even place the study of it after all the other Sciences, seeing they are necessary and subservient to its perfection.

These are the capital branches of Human Science, as taught in every liberal institution; and were there no connection between them and the knowledge of Christ's religion, or did we stop short at the former without bringing them home to the latter; we should then indeed be building up to ourselves structures of emptiness, on foundations of rottenness. But it is impossible that ever Sciences, so liberal as those mentioned above, tending so directly to elevate and enlarge the mind, should be at enmity with the divine Science of Christianity, and the great mystery of Godliness; that sublimest system of Philosophy, into which even the Angels themselves desire to be further initiated! A little learning, may possibly have the Effects which a great * genius ascribes to it. But such an acquaintance with the sciences, as is described above, will be so far from damping the ardour of religious knowledge, that it will be more and more inflamed thereby; which is a most convincing argument of the strong and immediate connection between them,

Were it necessary to be particular on this head, I might mention the example of the greatest and best

* Bacon. To this may be added what Pope beautifully says—

" A little learning is a dangerous thing;
" Drink deep, or touch not the Pierian Spring."

Philosophers of every age; who have always been the most devout men. Far from being puffed up with the pride of human Learning, or "ashamed of the Gospel of Christ," they have made it their glory, and acknowledge it to contain the only infallible rules of their conduct in this life, and the only foundation of their hope in that which is to come. It is said of the great Sir Isaac Newton, that, though he entered further into the depths of Philosophy than ever mortal before him, yet he accounted the Scriptures of God to be the most sublime Philosophy; and never mentioned his Creator's name without an awful pause of adoration, wonder and self-abasement!

The further we push our inquiries into nature, the more we shall be convinced of the greatness of its author, and the insufficiency of unenlightened Reason. We shall find many things of the utmost importance for us to know, which yet will baffle all our efforts, and elude our most eager researches. The creation and various revolutions of the world, the fall and redemption of man, the last judgment and an immortality to come, are subjects in which no human wisdom could instruct us, unless the Lord had been pleased to reveal himself concerning them.

And yet what is all the Philosophy in the world compared to a knowledge in these points? Where is its sublimity, or what is its significancy to us, if it affords us no infallible rule of duty at present, and no ground of hope hereafter? If it leaves us in the dark concerning our own original, the means of salvation from sin and misery, and the immortal state of our souls in the untried periods of eternity?

What joy, then, must it yield to a sincere Inquirer, to be sufficiently informed upon these important subjects, by a revelation from God himself? Can he neglect or despise such an awful system? Or will he not rather take it to his bosom, search into its depths, and reverence it as "containing the words of eternal life," and being the richest legacy which heaven could give, or earth receive?

Such a Revelation and such a Legacy are the Scriptures of God. In all the simplicity of truth and beauties of majesty, they deliver those rules by which we are to live here, and be judged hereafter. Containing doctrines the most rational and exalted, precepts the most humane and important, a stile the most rich and persuasive, abounding in all the variety of tropes and figures, and "sharper than a two-edged sword," the Scriptures are calculated to seize and purify the affections; to enlighten and exalt the understanding; to alarm and rouse the conscience; to confirm our hopes and remove our fears; to banish superstition and cast down the idols of the nations; to mitigate lawless power and humanize the rage of barbarism; and to call men off from a vain dependence on external ceremonies, to a trust in the Living God; obedience to his moral laws, repentance for past offences, an acceptable and manly devotion of heart, a longing after Immortality, an union with the divine nature, and an exaltation to the life of Angels and felicity unspeakable!

Every thing which human reason would desire to be informed in, is fully brought to light in the Gospel. Here the Origin, Connections and Duties

of man are amply described! Here his departure from his first Innocence and rectitude, the degradation of his nature, and all the marvellous workings of omnipotence to reclaim and save him, are distinctly recorded! Here we see the Prophets prophesying for his sake, the old world destroyed by a Deluge; another raised up in its place; and, last of all, the Lord of Glory descending from heaven, to accomplish the amazing Plan of Redemption, and restore him to the divine favour! Here also Life and Immortality are brought to light, and the future displayed! Here the solemnity of the last Judgment, and the astonishing scenes of the general Consummation, are laid before us! Here Death is disarmed of his Sting, and the Grave of Victory! Here the gates of Heaven are set open—and Oh! what an unutterable weight of Glory, through all the ages of eternity—

Say, then, ye Wise Ones of the earth! ye Sages, ye Philosophers, or by whatever other names ye would be called! say now, what is the amount of your knowledge, if it resolves you not on such subjects as these? Can an acquaintance with human Science render you indifferent to such an exalted system of heavenly Wisdom as this? Surely not. The one will only inflame your thirst for the other, and make you pursue it as the finishing and most durable part of the whole.

"For, whether there be Tongues, they shall cease; or whether there be Knowledge, it shall vanish away." This vain world itself, all its gay scenes, every thing that we account wise or curious in it,

shall come to an end and please no more. But the sublime subjects of the Gospel will still be New. They will be the object of our endless inquiries, and constitute a Philosophy, the Marvellous of which eternity cannot exhaust, nor the longest periods of duration bring to decay.

And now, having shewn the subserviency of human Science to the advancement of Christianity, and that a liberal education is a means of spreading a thirst for heavenly wisdom; what need I add more to bespeak your continued favour and protection of this Seminary? Surely it cannot be indifferent to us, whether the knowledge of Christ and his blessed Gospel shall be spread over this continent, or not? Surely it cannot be indifferent to us, whether our own children should be bred up in ignorance; or whether they shall shine in every moral excellence, the glory of their country and a light to the world around them? We must know the relation in which we stand to them, and the account which we shall one day be required to give of their tender years.

For whatever business a man may be designed, a liberal education will not only prepare him for that, but also for a life of general virtue—If intended for the noble Profession of the Law, to be the protectors of the innocent and advocates of justice; the best foundation will be a love of humanity, and a thorough knowledge of the laws of nature, and general rights of mankind. If for the service of the state, the same will hold good. The man best acquainted with the nature of civil government, the just bounds of authority and submission, and the universal principles

of equity and virtue, will always be the ablest Politician and firmest Patriot. Again, if intended to follow the healing art of Physic, the knowledge of Mathematics and the various branches of Natural Philosophy, will be the best introduction. If proposed for the Ministry of the blessed Gospel, every human Science ought to lend its aid, and kindle a love of wisdom.

If other arguments were necessary to induce you to the cultivation of knowledge and the support of such useful seminaries as this; I might display to you the wonderful change which the Sciences have produced in the state of every country, where they have been received. Though they have not been able wholly to eradicate Tyranny, yet they have always checked and mitigated its influence; inspiring humanity, love of moral excellency, and every softer virtue.

But why should I bring instances from other countries, when one of the most illustrious is before our eyes? This polished and flourishing City!* what was it fourscore years ago? Even its foundations were not then laid; and in their place was one depth of gloomy wilderness! This very spot, the Seat of the Muses—where I have now the honour to stand, preaching the Gospel of Jesus, surrounded with men excelling in every valuable accomplishment, and youths rising after their great example—had I seen it then, what should I have found it? A spot rank

* In 1761, when this Sermon was first preached, fourscore of years was about the time which had elapsed since the foundation of the city of Philadelphia. Upward of forty years more are now to be added.

with weeds perhaps, or the obscure retreat of some lawless and uncultivated savage!

O glorious change! O happy day! that now beholds the Sciences planted where barbarity was before! that now sees this Institution at length brought to such perfection, as to extend the Laurel to its worthy sons! how ought such advances in knowledge to rejoice every heart among us; but especially those whose pious labours have contributed eminently to that end!

Oh! heaven-born Wisdom, and thou divine Science! proceed, still proceed! let other Seminaries such as this rise, where other deserts now extend; and, beyond these, let others and still others rise, through the remotest depths of this continent; till Christ's kingdom is made universal, and "the Heathen be given him for an inheritance, and the uttermost parts of the earth for a possession!"

SERMON XVIII.

THE GREAT DUTY OF PUBLIC WORSHIP, AND OF SETTING APART, OR DEDICATING PROPER PLACES TO BE KEPT SACRED FOR THAT PURPOSE---PREACHED IN ST. PETER'S-CHURCH, PHILADELPHIA, SEPT. 4, 1761; BEING THE DAY APPOINTED FOR THE OPENING OF THE SAME, WITH PRAYER AND PREACHING; WITH AN ACCOUNT OF THE SERVICE USED ON THAT OCCASION.

AT A MEETING OF VESTRY, HELD IN ST. PETER'S-CHURCH,
SEPTEMBER 7, 1761.

RESOLVED, That the thanks of this Board be given to the Rev. Dr. SMITH for his excellent Sermon, preached at the opening of St. Peter's-Church, the 4th instant; and the Church-Wardens are ordered to return him the thanks of this Board accordingly; and to request the favour of him to furnish a copy of the said Sermon to be printed.

TRUE COPY FROM THE MINUTES,

A. STEDMAN,

CHURCH-WARDEN.

PREFACE.

IT was an ancient custom, not only among the Jews but even among the Gentiles, long before the coming of Christ and the establishment of Christianity, to separate from common use, by certain formal Rites of Dedication, their Temples, Altars, and Places of religious Worship. And we find God himself expressly approving this custom in respect to the Jews (who were his peculiar people, and blessed with a more adequate knowledge of His Name) inasmuch as he vouchsafed his special Presence, in the places so separated and dedicated by them. Of this, the chapter, from which the text of the following discourse is taken, furnishes sufficient evidence; and, in the third verse of the succeeding chapter, God expressly tells Solomon—"I have heard thy prayer and thy supplication—I have hallowed this house which thou hast built, to put my Name there forever; and mine Eyes and mine Heart shall be there continually."

Agreeably to this, the primitive Christians, even in the most difficult times (as we have the utmost reason to believe) did not resort to any place for stated worship, till they had first separated or set it apart, if not by public rites, yet at least by peculiar Thanksgivings, and Prayers for a sanctified use thereof. And, in the more prosperous days of Christianity, when kings and potentates became converts to its Truths, these Separations were performed with far greater ceremony, and distinguished by the more pompous names of Dedications, Consecrations, and the like; in all which acts, "the common prayers of the Church were not looked upon as sufficient, without special Penegyrical Orations, and forms of Adoration and Praise, more peculiar to the Occasion."*

* See Bingham's Eccles. Antiquities; who gathers this from Eusebius, who has preserved an Oration delivered on one of these occasions.

This custom was very early introduced into our mother-country; for we find Austin himself, who has been styled the Apostle of our Ancestors, agreeably to his instructions, converting such idol-temples, as were fit for use, into Christian Churches, by the Rites of Consecration. And, in after-times, it was expressly provided, that all Churches, &c. should be Consecrated within two years after they were finished;* nor do our laws take any notice of Churches or Chapels, as such, till they are formally Consecrated."†

Now, it is to be presumed that, in these laws and regulations, our fore-fathers were actuated by the same pious motives that influenced the primitive Christians; namely the hopes (grounded on the Old Testament, and more particularly on the New) that God would be specially present with them, to hear their prayers and pardon their offences, in those places thus separated to His Service, and dedicated to His name. And thus run the preambles of these very laws themselves—"*Domus Dei, materiali Subjecto non differens a privatis, per Mysterium Dedicationis invisibile, fit Templum Domini, ad expiationem Delictorum & divinam Misericordiam implorandam*"‡—And therefore it was but fit that the performance of a service so solemn and ancient, agreeably to the same laws, should be reserved to the highest dignitaries of the Church; namely, the Bishops, or those having their immediate authority.

In this Country, then, where our Church is far removed from the Government of her Bishops, and where it hath not yet been the Method (nor indeed would Circumstances always admit) before a stated use of our newly-erected places of Worship, to solicit a special Authority for separating them to God's Service, in the express manner of any approved Ritual; all we can do is to preserve so much of the original design of the thing as Presbyters may warrantably perform; and which, in such circumstances, may be thought more immediately necessary

* ——ut omnes Cathedrales Ecclesiæ, et Conventuales, ac Parochiales, a tempore Perfectionis ipsarum, infra Biennium, per Diœcesanos ad quos pertinent, vel eorum Auctoritate per alios, Consecrationes acciperent.

† V. Coke Inst, 4.

‡ Vid. De Consecr. and Reform. Eccles. 52 Hen. 3. Gibson's Cod.

for Edification. We may meet on a fixt day; and, in conjunction with the common Service of the Church, may use such particular Forms of Prayer and Sermons, as may be suitable to the Occasion; professing, before God and the World, our humble Desire of setting apart such Places to his Service, and keeping them continually sacred to that pious End.

Thus much is in the Power of every religious Society; and thus much, at least, as Members of the Church of England, it is our particular Duty to do, with all possible Solemnity, Gravity, and Love to God, whensoever we devote any particular Place to his Service; in Order that, forever afterwards when we enter therein, we may consider ourselves as entering into the Place, where He hath promised to manifest His more immediate Presence; and behave ourselves when there (as the primitive Christians are * said to have done in their Places of Worship) with the utmost Reverence and Devotion, as in the Palace of the Great King.

These were the Principles kept in View at the Opening of St. Peter's Church in this City; and the best testimony for the conduct of that Solemnity, is the Approbation it met with, even from some who came prejudiced against every thing of that Kind. And here it is but Justice to the officiating Ministers to set down the whole Order and Choice of the Service, made by them on this Occasion.

1. A beginning was made, with pronouncing the following Sentences.

"Thus saith the Lord: The Heaven is my Throne, and the Earth is my Footstool. Where is the House that ye build unto me? and where is the Place of my Rest?" *Isaiah.*

"From the rising of the Sun, even unto the Going down of the same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered unto my Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts." *Malachi.*

"The Wilderness and the solitary Place shall be glad, and the Desert shall rejoice and blossom as the Rose." *Isaiah.*

* Chrysostom.

" Where two or three are gathered together in my Name, there am I in the midst of them." *St. Matthew.*

2. An occasional Prayer from the Reading-Desk.
3. Morning Prayer of the Church, as usual.
4. Proper Psalms, 84th. 122d. 132d.
5. The Lessons, viz. { 1 Kings, Ch. viii. / St. Matthew, Ch. xxi. to verse 14th.

[N. B. Thus far (except reading the Absolution) by the youngest officiating Minister.*]

6. An occasional Prayer, with a Baptism, at the Fount [By the Author of the following Sermon.]
7. The remainder of the Morning Service (using only, instead of the Collect for the Day, that for St. Peter's Day, and the last for good Friday) by the † eldest Missionary present.
8. Occasional Prayer, with the Communion Service.
9. The Epistle. Haggai, Ch. 2d. to verse 10th.
10. The Gospel for St. Peter's Day.

[N. B. This part of the Service was performed at the Altar, by the ‡ eldest officiating Minister.]

To this succeeded the following Sermon; and if a Judgment might be formed from the Attention wherewith it was received by a very crouded Audience, the Author may flatter himself that now when it appears from the Press, and solicits a candid Perusal in the Closet, it may be of some Service; more especially that part which regards our neglected Sabbaths, and public Ordinances.

The Author's engagements allow him but few Opportunities of addressing the World in this Way; and those hitherto have chiefly arisen out of public Occasions, where the Calls were sudden, and where he hath only had Leisure to shew the Warmth of the Heart, and not the labour of the Head—Happy always if, with a Desire to serve his Friends, he can give any Testimony of a Zeal for Truth, and for that Church whereof he is a Member!

* Rev. Mr. Duche. † Rev. Mr. Neill. ‡ Rev. Mr. Sturgeon.

SERMON XVIII.

I KINGS, Chap. VIII. v. 13, 27, 57, 60.

I have surely built thee an House to dwell in, a settled Place for thee to abide in forever!—But will God indeed dwell on the Earth? Behold the Heaven, and the Heaven of Heavens, cannot contain thee; how much less this House that I have builded?—

The Lord our God be with us as he was with our Fathers: Let him not leave us, nor forsake us—That all the People of the Earth may know that the Lord is God, and that there is none else.

My Brethren,

ALTHOUGH I have only read to you the foregoing verses, as being those which I am more immediately to insist upon, yet the greatest part of the chapter from which they are taken, containing the history of Solomon's Dedication of the Temple, and which has been already read to you as the first Lesson for this day's service, will be the subject of my following discourse.

But, before I proceed, it may perhaps be expected that I should carry you back into remote antiquity, to investigate the origin and shew the reasonableness of Consecrating, Dedicating, or Setting Apart, par-

ticular places for the more immediate and public worship of the Supreme God. And such an inquiry, it must be confessed, would furnish out a most interesting detail; no way unsuitable to this day's solemnity. But the time being short, and having another plan in view, I shall touch but slightly on these matters.

The great Progenitors of our race, Adam and Eve, when they first sprung from the forming hand of their munificent Creator, no doubt, felt their hearts to exult with joy and gratitude unutterable. Every thing within, and without them, contributed to heighten this joy into the most transcendent ecstacy. The curiosity of their own structure, the Paradise that surrounded them, the unfading beauty, the eternal verdure and yet continual novelty, of its scenes (while they continued in their state of innocence) led them, doubtless, at all times and in all places, into the most fervent acknowledgments of that Goodness, from which the whole proceeded. Nevertheless, it is no way improbable but that they had some Consecrated place, some chosen Bower, by brook or by fountain, adorned with all the bloomy honours of Paradise, whither (at stated times, and at proper intervals) they might retire from the heat of the day, to offer up their more immediate praises, for Creating Love and Preserving Goodness.

But whatever may be in this, one of the first things we find their descendents employed in, after the Fall, was their solemn offering up " the fruits of " the earth, and the firstlings of their flocks," in places set apart for that end; and, after the Flood,

Noah no sooner descends from the Ark than he is found erecting an altar unto the Lord. Abraham too planted a Grove in Beersheba, where he called on the name of the everlasting God; and this God himself, through four whole chapters of Exodus, is found instructing Moses how to erect and adorn that glorious Tabernacle which we read of there.

Now these places of worship were agreeable to the state of a people, in those early ages, migrating from place to place. But when nations were settled, and distinct societies formed; in the place of Groves and temporary Tabernacles, superb Temples were erected. And thus it was with the Jews, at the time of erecting that Temple of unparalleled magnificence and architecture Divine, whose Dedication or Consecration my text refers to.

After journeying for many years through the wilderness, after sustaining many bloody wars with their fierce enemies; that people had now got full possession of the Land of Promise, and enjoyed that happy tranquillity, which their souls had long and earnestly wished for.

And now, what improvement doth their illustrious monarch make of this occasion? Doth he forget the God of Israel, that had led his people through so many dangers? Doth he turn the fruits of Peace entirely to works of secular import, to Luxury, the pursuit of Pleasure, and of low selfish Enjoyment? No! but he remembers the intimation given by the prophet Nathan to his father David, how that his Son after him should build an House (not a moveable and temporary Tabernacle, but a fixed and set-

tled House) to the name of the Lord forever*. Accordingly, with his whole heart and spirit, he sets about this divine work, and writes to distant places, for an amazing store of materials of every sort. To this purport is his letter to Hiram, king of Tyre and Sidon†.

" Thou knowest, says he, how that David thy " father could not build an house (or fixt Temple) " unto the name of the Lord his God, for the wars " which were about him on every side, until the Lord " put them under the soles of his feet. But now the " Lord my God hath given me rest on every side, so " that there is neither adversary nor evil occurrent: " and behold, I purpose to build an house to the " name of the Lord my God; as he spake unto David " my father, saying, Thy Son, whom I will set upon " thy throne in thy room, he shall build an House " unto my name. Now, therefore, command thou, " that they hew me cedar trees out of Lebanon; and " my servants shall be with thy servants—for thou " knowest that there is not among us any that can " skill to hew timber like unto the Sidonians‡."

Solomon having procured his materials, and at length finished his house, with such a profusion of ornament and eastern magnificence, as far excels all the pomp of modern times; having been favoured

* 2 Sam. i. 13. † 1 Kings, Chap. V. v. 2——7.

‡ These are the same Sidonians whom Homer calls πολυδιδάλους, much skilled in divers arts; which particular character of them is mentioned to shew, that Solomon sought out the most excellent artists in the world for the work of the Temple; and that the Bible account of them corresponds exactly to that given of them, in some of the most ancient profane writings which we now have.

with the Divine Direction in planning and carrying on the work; having built the walls with hewn-stone, and lined them with cedar; having carved and adorned the doors and linings with gilded Cherubims, and palm-trees, and knots and full-blown flowers; having overlaid the holiest places, such as the Oracle, the Altar and the Sanctuary with plates of massy gold; having furnished the whole house with tables, and candlesticks, and lamps, and tongs, and basons, and bowls, and censers, made also of gold, and curiously embossed with flowers; together with such an immense quantity of bases, and lavers, and pots, and other vessels of polished brass-work as was not to be weighed*;—the day was now come when this superb edifice, with all its costly apparatus of furniture, was to be Dedicated, Consecrated, and Set Apart for ever to the name of the Lord!

On that memorable day, the Elders and Judges of cities, the Heads of tribes and Chiefs of families, assembled themselves before king Solomon, and began the solemnity with a grand procession from Jerusalem to Mount-Zion, in order to bring from thence the Ark of the Covenant, containing the two Tables of the Law; which had been deposited there by David, (when he brought it from the house† of Obed-Edom) in a temporary tabernacle, until a fixed house should be prepared for its reception.

In the like solemn manner did they return from Mount-Zion, to the mount of the Temple at Jerusalem, the Priests bearing the Ark with the Law, and

* 1 Kings, chap. vi. vii. † 2 Sam. vi. 12. 17.

the Levites the Tabernacle in which it had been placed, with all the holy vessels of the Sanctuary;* that there might remain no occasion for idolatry, nor pretence for schism, or worship in any other place save that which was now dedicated to the Lord.

Solomon and his grand retinue being arrived at the temple, in the midst of sacrifices of sheep and oxen innumerable; the Priests, whose privilege it was (leaving their attendants in the outer courts, and before the house) entered first into the holy place, and then into the most holy, and there with solemn awe they deposited the Ark in the place prepared for it, under the wings of the golden Cherubims, that expanded themselves from wall to wall, shading the Mercy-seat and the Cherubims of Moses.

But behold now a most stupendous appearance! No sooner had the priests retired from the most holy place to begin the service at the Altar; no sooner had the trumpeters and singers become as one, and lifted up the voice in full chorus with† trumpets and cymbals and instruments of music, to be heard in praising and thanking God, than lo! a cloud of thick darkness, declaring the immediate presence of the glory of the Lord, filled the whole house; so that the priests durst not stand to minister by reason thereof, but retreated to the outer courts with the utmost consternation.

And here let us pause, ponder and reflect on the nature of this wonderful phænomenon. Strange it may seem that a God, who is Light itself, should

* 1 Kings, chap. viii. † 2 Chron. 5, 13.

appear in thick darkness. But, as he knows whereof we are made, this is in compassion to our weakness.

We are not, however, to think that this Darkness was nothing more than the Pillar of Cloud, in which the* Schechinah, or presence of the Divine Glory,

* As the Son of God, when he came into the world to redeem mankind, did, of his infinite condescension, take upon him their nature as a veil to his dignity, that he might thereby converse with them face to face; so the great Jehovah, in conversing with the Israelites, did it by his divine Schechinah or the presence of his Glory, abiding under the form of a pillar of cloud and pillar of fire.

This well-known appearance it was that went before the Israelites in the Wilderness; that called Moses up into the Mount; that spoke to Aaron and Miriam† in the door of the tabernacle; and that finally rested "over the most holy place within the veil; and thence spoke from off the Mercy-seat, that was upon the Ark of the testimony, from between the two Cherubims."‡ And this former dwelling of God among the Israelites by the Schechinah, was all along a most luminous type of his son's future dwelling in human nature.

Now, outwardly this habitation of the presence of the Divinity looked as a cloud, but inwardly as a Fire; and the fire, or inward part, was that which was more immediately termed the Glory, and put on different appearances according to different circumstances. Sometimes it shone through the cloud in such serene and softened lustre, that it might be looked upon by common eyes. Sometimes it prevailed so much over the cloud, that only the eyes of a favoured few could behold it, and that too by repeated efforts and by gradual approaches. And sometimes it broke out so intensely strong, eclipsing the sun, the cloud and the whole face of things, that no human eye could behold it, or any thing else that fell within its overwhelming splendors.

Beautifully has the Jewish Rabbi, Jehudah, expressed himself on this subject, as he is quoted by Bishop Patrick. "Of the Glory mentioned in Scripture, there is one (saith he) which all the Israelites saw, such as the Cloud and consuming Fire; another of such a nature that the eyes of the Prophets could sustain it; but another so pure, and bright to such a degree, that no Prophet is able to apprehend it, but if he venture to look on it, his composition is dissolved."

† *Num.* xii. 5. ‡ *Num.* vii. 89.

usually manifested itself; for this, it is to be presumed, would not have terrified to the degree here spoken of. No, my brethren. But, on the contrary, as we know that the Glory on this occasion was superior to that of former ones; so we may believe its veiling

Of the first or milder Glory, I have mentioned sundry instances, and it seems referred to in Psalm xcvii. 2, 3. "Clouds and Darkness are round about Him, and fire goeth before Him". Of the second kind, where the Fire or Glory so far prevailed over the Veil or Cloud, that only a favoured few could behold it, and that at a distance, or by gradual approaches, we have a most grand description in Exodus xxiv. 10, as it was seen by Moses and Aaron, Nadab and Abihu, and the seventy elders—"And they saw the God of Israel, and there was under His feet, as it were a paved work of sapphire-stone, and as it were the Body of Heaven in his clearness"—or the united splendors of all the heavenly Luminaries. And when Moses was to be called nearer to this glory, the others being commanded to remain afar off, six days was he in his approach towards it; while the Lord kindly veiled it before him, nor was it till the seventh day that he was taken into the midst of it; while it appeared like a devouring fire, on the top of the mount, to those at a distance.

But as to the third Glory, which, in its unveiled splendors, eclipses all the created luminaries of the universe, seeing no human eye has been able to behold it, so no human language has been able to describe it, otherwise than by the negative terms of Darkness, or "Light which no man can approach, or behold and live."† For that which overwhelms and hides the view of all things else, and yet is itself beyond the power of all view, must, in respect to us, be the same as total Darkness.

This high degree of Glory is that in which the more immediate presence of the Godhead seems to have been manifested on special occasions. This it appears to be that broke in upon St. Paul at noon-day, so intensely strong that the sun shone to him in vain; for "he could not see for the glory of that Light, but was led by the hand of those that were with him," who, it is presumed, saw only a lesser degree of this astonishing and overwhelming Light. This too it was that filled the whole body of the tabernacle, at the consecrating thereof, so that Moses, who had entered into the second Glory and beheld it, was not able to enter into this.

Can we doubt, then, but that it was the same superior Glory, dazzling and overwhelming all things besides, that astonished the Priests at the consecration of the Temple? Had it been the more usual appearance of the

† 1 *Tim.* vi. 16. *Exod.* xxxiii. 18.

darkness was superior also; or peradventure, if entirely unveiled, the same would be the effect of the unsufferable power of Light itself, and the Darkness be such as our sublime poet speaks of—

"Dark with excessive Bright"—

Suppose a person long pent up in a gloomy dungeon, where scarce a single ray had penetrated to cheer his lonely hours; and suppose him liberated at once, and turning his eye to the noon-day sun; would not the whole face of things appear to him dark and without distinction, till by repeated efforts

Cloud and the Glory together, it is not to be imagined that they would have been driven by it from the service at the Altar as they now were;—with a view, no doubt, in the conduct of Providence, to "intimate that their Ministry and way of Worship should cease when the Messiah came, in whom the fulness of the Godhead dwelt bodily." Indeed, we are expressly told that the Glory did, on this occasion, break entirely out of the Cloud; and after it had filled the whole house, "dazzling rather than enlightening (saith the learned Bishop Patrick) so that nothing else could be seen, while it continued there, it settled at last in the most holy place."

No person seems to have had more beautiful and accurate conceptions on this subject than our sublime poet, Milton, in the passage already referred to—

"Fountain of Light! Thyself invisible
"Amidst the glorious brightness where Thou sit'st
"Thron'd inaccessible; save when Thou shad'st
"The full blaze of Thy beams, and through a cloud,
"Drawn round about Thee like a radiant shrine,
"Dark with excessive Bright, Thy skirts appear,
"Yet dazzle Heaven, that brightest seraphim
"Approach not, but with both wings veil their eyes!"

These remarks, as far as the Author's knowledge extends, he thinks sufficiently warranted. But, if he should be mistaken in any of them, they contain no hurtful position, and therefore may be submitted with all deference to the correction of those, who have had more leisure, than hath ever been his lot, to attain an exact and critical skill in oriental literature.

he had accustomed himself to bear the redundant blaze? Or suppose ten thousand noon-day suns should now unite their splendors, and burst instantaneously upon us who enjoy but one, would not our weak organs be wholly overpowered, and all things around us be lost in darkness visible and sensible? And yet what are these compared to the immediate breaking in of the presence of God's glory, before one single ray of which ten thousand noon-day suns themselves would hide their diminished heads, and be lost in total obscurity? Could mortal eye look at this and live? Even the burning Seraphims cover themselves before it, and " with both wings veil their eyes!"

The wise Solomon, on this occasion, having either more presence of mind than the astonished priests, or rather being the instrument whom God had chosen to proceed with the remainder of this solemn service, cries out—" The Lord hath said that he would dwell in thick darkness;" and no man can behold his Glory without a veil. Be not afraid ye Priests and Ministers of God, at what has now happened! Do you not know, from the book of your own Law, that the high Priest durst not approach the Mercy-seat, without making a cloud of incense before him, lest he should be struck blind, or lose his life with the splendor of the divine Glory? Know ye not that at the* consecration of the tabernacle, in like manner as now, the majesty of the divine Glory broke out so strong, beyond whatever it had done before, filling the whole house, that " Moses was not able to enter into the

* Exod. xl. 35.

tent of the congregation?" Look therefore on this sudden and alarming appearance, that drove you from the Altar, as a sure token of God's immediate presence, overwhelming with light that cannot be beheld, accepting our solemn dedication of this house, and acknowledging it to be the place where his Glory will dwell forever!

Triumphing in this idea, and raised almost into raptures divine, the pious monarch now turns his speech from the priests and people immediately to Jehovah himself, in that sublime apostrophe of my text.

"I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever!"—

Now do I assuredly know, O Thou holy One of Israel, that my labours of love to Thee are not in vain! Now am I convinced that I enjoy that honour which I have long wished for—that supreme honour of building Thee an house (not a temporary tabernacle, like those of former times, in which Thou wilt sojourn only for a season) but a fixed place, an house of ages, in which, I trust, Thou wilt abide forever!

Then turning himself back to the people, he began to bless them, and to give Thanks to God, and to recount before him the many instances of his kindness, in the carrying on this work for the reception of his Glory.

But suddenly recollecting himself, and being struck with the vanity of thinking that the tremendous majesty of Heaven could be confined to time or place; he breaks out into a second Apostrophe more grand than the former still, and exceeded by

nothing that is to be found in all the volumes of the world!

"But will God indeed dwell on the earth?" Will He at whose footstool ten thousand worlds hang and are as nothing—will He who walks on the whirlwind's wing, and passes from one end of creation to the other, swifter than the lightning's glance—will He be limited to any particular abiding place? How vain the thought, O thou Being superlatively raised above all Beings! Behold! the whole immensity of space, nay the very "Heaven, and Heaven of Heavens, cannot contain thee; how much less this House that I have builded?" Yet, though in a literal and local sense, thou wilt not be confined here, we know that thou wilt nevertheless in a special manner be present—"to have respect to the supplication, and to hearken unto the cry and to the prayer which thy servant and thy people shall make towards thee in this place."*

Convinced, therefore, of this, the rest of the chapter and service dedicatory, is chiefly Supplication and Prayer; two verses of which I have also taken into my text as a model for us on the present occasion.

Having thus laid before you the design and occasion of the text, with as much brevity as circumstances would admit, I come now to make an application of the whole to the purpose of this day's solemnity.

We too, my brethren, have been building a House to the Lord; not a superb and magnificent one, fitted

* 1 Kings VIII. 28, 29.

to the ostentatious worship of the Law; but a House decently neat and elegantly plain,* fitted to the simplicity of that Gospel-worship which must be performed in "Spirit and in Truth." We too are here assembled, in the presence of Almighty God, and in the sight of men and angels, to make a solemn Offering of this House to the name of the Lord; and to set it apart to the purposes of religion forever.

By this work of ours, we pretend not to confer any peculiar sanctity on particular places, or portions of inanimate nature. What we do is only declarative of our own fixed intention of endeavouring, through God's Grace, to sanctify ourselves in this place, in the full hopes of meeting the spiritual consolation of his Divine Presence therein; and entering into a solemn engagement, for ourselves and our posterity, of keeping it forever sacred to these pious uses, agreeably to the pure model of that most excellent Church, whereof we are members.

This labour of our love, however unworthily performed, and by however mean instruments, we hope will be accepted in and through the mediation of Christ Jesus. A sign from heaven to confirm this hope, we must not expect! A Cloud of Glory, declaring the immediate presence of God among us, we look not to see! Types and shadows and the burden of ceremonies are done away. But behold, a greater evidence is here! The son of God himself

* The House here spoken of well deserves the above character, being a very elegant building, executed in the best taste. Its dimensions are ninety-one foot by sixty-one.

hath been among us, and hath left in our hands the Gospel of salvation, the words of eternal truth, declaring that—"Where two or three are gathered together in His name, there will He be in the midst of them." By the eye of Scripture-faith, that fast anchor of the Soul, we can see Him, we can feel Him vitally present with us! we can enjoy union and communion with him; and, in our most holy places, we can behold him seated on another Mercy-seat than that of the Temple and the Law, and hear him speaking in another manner than from within the veil! We can behold him seated on the Mercy-seat of Redeeming Love, and hear him speaking in the comfortable overtures of the Gospel of Peace!

These interesting Truths being premised, and having the well-grounded assurance that "God will indeed dwell on the Earth"—even in the midst of the truly religious Meetings or Societies of his people; it behoves us next to consider what conduct such Societies ought more especially to observe, in order to expect so great a blessing.

And first, then, if we, as a religious Society, would hope that God would continue among us in this place which we have dedicated to his name, we must be careful to improve ourselves in "all manner of holy conversation and godliness, not forgetting the Assembling ourselves together, as the manner of some is."*

And here, as this neglect of "Assembling together," in the place where God's honour more imme-

* Heb. x. 25.

diately dwells, is an evil of the most ungrateful kind, and which cannot but provoke him above any other, to withdraw his more immediate presence from a people, it may not be amiss, with all candour and affection, to address a few things to those whose "Manner" this is; although it must be confessed that it is hard even for Charity herself to imagine any plausible pretext for their conduct.

There is not, I am certain, a person among us that will not acknowledge some sort of Homage to be due to the supreme Lord of heaven and earth. Even the Deist himself will be fond of owning this to be a natural dictate of eternal Reason, founded on the immutable relation between the creature and its Creator. But then he will say that this homage is a tribute of the heart, better to be performed in the retirements of the closet, than amidst the avocations of a public assembly. And the kindest thing we can suggest is, that this sentiment (it is to be feared) is too much adopted by many men, in other respects of strict honour, fair morals and useful members of society; who, although they profess to believe in the religion of Jesus Christ, and would scorn the imputation of deism, yet still continue in the neglect of that public worship and those sacred ordinances which this religion hath enjoined. Instead of approaching the courts of the Lord, with their respective families, on those days that are consecrated to his more immediate service, they either sequester themselves from the rest of mankind in unsocial retirements; or, if decency obliges not to this, "one goes to his farm, and another to his merchandise."

Now, we will allow such persons, all that they themselves can ask. We will in charity suppose that they are as regular and fervent in private devotion as they can possibly pretend to be; yet still we say that the neglect of public worship contradicts their profession of Christianity, and is a public breach of duty to God, to society and to their own souls. And would to heaven that what may be offered on this head might gain their attention; seeing no terms of asperity and reproach shall be used, unbecoming the spirit and temper of that religion, to the public exercise of which, we would woo and win them.

And first they are intreated to consider that, from the whole tenor of Scripture, the public observance of a Sabbath, in places set apart for that purpose, appears to have been God's own appointment, and has the promise, both of this life and that which is to come, annexed to it. Eternal Wisdom gave an early intimation of it, while our first parents were yet in Paradise, by blessing the Seventh day. Our first parents delivered it in tradition to their posterity, who (as we have seen) had their places of public worship, approved by God's immediate appearance among them; and at length when these traditions were either darkened or destroyed, the Lord solemnly republished the same institution or ordinance from Mount Sinai, in the Law, saying—" remember the Sabbath day to keep it holy."

Jesus Christ, who came not to destroy but to fulfil the Law, frequented the places of public worship, and sanctified the Sabbath by his example. The very form of prayer, given by him to mankind, at

the instance of his disciples, is a public form. Nay the great design of his coming into this world and leaving his Gospel behind him, was to accomplish a plan of Redemption for lost mankind, to plant a Church for himself upon earth, and form his disciples into one public body, whereof himself is the head.

But how can there be a Church, where there is no Membership, no Communion, no "Assembling ourselves together," agreeably to His appointment? How can those be his disciples now, who do not imitate his first disciples, and join together "in Doctrine, Fellowship, in Breaking of Bread, and in Prayers?"* These first disciples certainly knew their master's will as well as we do now; and if one set of men, who call themselves Christians, may withdraw themselves from public ordinances, another may do the same; and, as example is powerful, the time may fast come, when in vain shall we build Churches—nay, in vain should we open the doors of those that are already built!

We do most readily allow the private worship of a man's own heart, its full commendation; and God forbid that any thing here said should be understood as derogatory from that worship, or tending to set in opposition to that which is public. It is most sincerely to be wished that no man ever pretended to it, who did not heartily practise it. All true devotion must begin in the heart; but then it must not end there. God not only calls us to acknowledge him in our own minds, but openly and avowedly to acknowledge

* Acts, ii. 42.

him before men; that they, seeing our good works, may be stirred up to give him the greater glory.

Openly do the celestial Choirs, pour forth their triumphant Hallelujahs to his adorable name! Openly do they cast their crowns at his feet, saying—"Worthy art thou, O Lord! to receive glory, and honour, and power!"

And shall Man be silent, or wholly selfish, in his worship? Man, so highly favoured! Man, the Redeemed of God! Man, made social in his nature; endued with voice articulate, and appointed to lead the Chorus of this lower world! Shall he forsake his post, and neglect those public praises, which his tongue was framed to utter? Should he do this, the very Brute and even the Inanimate creation, openly and incessantly declaring God's glory day and night, would shame him for his sad desertion!—And shame him they do, while he confines himself to a worship merely selfish or solitary, hides himself from the* world, absents himself from the Great Congregation of God's people, and blushes to utter forth his maker's praises before heaven and earth!

By a Worship merely solitary, a man may perhaps somewhat improve the state of his own mind, and serve himself; but, by Public Worship, a man not only serves himself, but, as far as poor dust and ashes can, promotes God's glory also, by acknowledging him before the whole world. The height of religious per-

* There may have been instances, where some of God's Servants have been suffered to withdraw from the World, to a Life merely solitary. But these are rare Cases, not intended for common Use, or common Example; nor do we speak to any who pretend to a Life of that sort,

fection is when both sorts of Worship have their due place; and however much a man may boast of the Devotion of the Heart, if he keeps it there, the world will be apt to suspect him, and to ask of him a sign for the edification of others.

Upon the whole then, it appears that a neglect of the Public Ordinances of Religion, in one professing to believe the Gospel, is a plain contradiction of that profession, and a breach of that duty which we owe to God. And oh! that it might never be forgotten by any one who names the name of Christ, that it is only to those who "confess him before men," that he hath given the most comfortable promise of "confessing them before his heavenly father," in that awful day of accounts, when he is to sit absolute judge of their conduct.

And yet still, if such be the case in respect to those who, though they neglect the Public Worship of God, nevertheless pretend to a more Private and Spiritual Worship of Him; what must it be with such as are avowed enemies to both? Would to God that they would put the matter to their own Souls in their serious moments; if, peradventure, they ever leave themselves leisure to be serious.

But, to proceed—we were next to shew that the neglect of Public Worship is also a breach of Duty to Society. Much of what might be offered on this head is anticipated on the former; for so kind hath God been to us, that whatever he hath commanded us to do for his Glory, is likewise for our own Good. Many arguments might also be drawn from the nature of society; our common wants, our common dangers,

our common Redemption, and our common dependence for happiness here and hereafter, on the same Parent-God. But these may be passed over at present; it being generally acknowledged that government and society cannot be maintained on any other principles than justice, sobriety and obedience. And these principles cannot be maintained, in any tolerable degree, but "for the Lord's sake," and by means of Religion and its divine sanctions. And Religion cannot be maintained without a due regard to its public ordinances.

There is something as lovely and venerable, as it is truly ancient, in the appointment of a Sabbath, or one day in Seven, for "assembling ourselves together." By this means, people are brought forth and associated in their most decent attire. They are humanized and polished and made better acquainted. They provoke one another, as the apostle expresses it, to love and good works. Nay, as the same apostle further testifies, much greater fruits than these may be expected. For, "if* the whole church be come together in one place, and there come in one that believeth not, or one unlearned; he is convinced of all, he is judged of all; and so, falling down on his face, he will worship God, and report that God is of a truth" in that place.

Whence it appears that the neglect of public worship is also a breach of duty to Society, and a bar to the reformation and good order of mankind. It was next to be proved a breach of duty to our Own Souls. And here little need be said.

* I Cor. xiv. 23, &c. In substance as quoted from memory, in this and sundry places of the former London editions.

Whatever is a neglect of duty to God, whatever obstructs the good of Society, must necessarily be prejudicial to the individual. Were men wholly composed of soul and made entirely for themselves, a refined selfish and solitary religion might possibly suit them. But, as the matter now is, they stand in need of all social helps to enflame their devotion; and it is found by experience that in public assemblies, when all things are conducted with decency and order, a kind of holy fervor is apt to kindle from bosom to bosom, rising to heights which the solitary worshipper cannot easily reach or conceive. In a word, it is to social and public worship, as hath been already hinted, that our blessed Saviour hath given many of the Gospel-promises. For he hath assured us that if even so small a number as "two shall agree on earth, as touching any thing that they shall ask, it shall be done for them of his father who is in heaven."†

These arguments, it is to be hoped, may convince those who neglect or scorn our Sabbaths and public meetings, that they are, in reality, acting contrary to their duty to God, to Society, and to Themselves; and that if it were not for the wise ordinance of a Sabbath, true religion would scarce be found upon earth. And if religion were gone, society could not long subsist, or at least it could not subsist on the principles of Virtue, Freedom and Safety.

And this leads me to one argument more, which, as it is of a worldly nature, may perhaps be better

† Mat. xviii. 19.

heard. If we would wish to live happy and see good days; if we would wish to see our children dutiful, and our families in subordination round us; if we would wish to have our property safe, and our persons free from violence; we ought to support the credit of religion, and set forward the public worship of God, by our whole influence, our example, and every other means in our power.

So far in general. As to you, my brethren, to whom this Discourse is more particularly addressed, it is to be hoped that you will be persuaded to a conscientious attendance upon the public Worship, the Prayers, the Festivals and the Sacraments of our Church, not only from the above motives, but from the nobler motives first mentioned to you; namely, as a means of continuing the divine Presence among you, and obtaining that Spiritual Consolation and Fellowship with God, which, it is to be believed, were your sincere desire in contributing of your substance to the erecting of this house.

Another thing I must recommend to you, if you would expect God to dwell among you, as a Religious Society. It is Union and Charity with one another. For St. Paul tells the Corinthians, that where divisions are among a people they will come together in the Church, "not for the better but for the worse."* It is impossible, indeed, in this world, while men have their passions, their vanities, their interests and their ambitions, but such offences will come, and a good man will be apt to cry out—"Is

* 1 Cor. xi. 17.

there no balm in Gilead," no sovereign method to prevent or heal these painful wounds? The best way, indeed, is to practise all Christian Forbearance, and to leave the rest to God's Providence; ever bearing in mind that the glory of a Church consists not in the ostentation of numbers, but in the strict Union and Fellowship of its members.

The same Charity, Love and Candor, that you extend to one another, let me beseech you, in a particular manner, to extend to those who are appointed to minister among you. Judge of them with impartiality. Bear in mind the difficulties of their office. Consider that they are men of like infirmities with yourselves, placed by their station in a very public point of view; and thereby what failings they may have are rendered the more conspicuous.

When you enter God's House, let your minds be impressed with a deep sense of his awful presence, and "keep your feet with all diligence." Examine carefully into the motives of your appearing there; whether it be from an idle curiosity, or to have a momentary warmth raised in you merely by Preaching; or whether it be, in good earnest, to humble yourselves before the throne of God, and to join with your fellow Christians in the solemn acts of Devotion; "in Supplications, Prayers, Intercessions, and Giving of Thanks for all men," agreeably to the most complete form of our excellent Liturgy?

Preaching, my brethren, was originally a wise institution, to instruct the Ignorant, to rouse the Dull, to confirm the Wavering, and to animate All in the discharge of their duty; and, as such, is still retained

by our Church as a very necessary addition to her public service, and is moreover warranted by the example of our Saviour and his Apostles. But then, here lies the fault, that many will consider this Preaching as the principal part of the Public Worship itself; and no Preaching will be acceptable to them that does not, as it were, hurry them out of themselves, by captivating the passions, as if that was a nobler and more useful work than to convince the Judgment. Preachers there are, indeed, who can do both in an eminent degree; and their success in this respect is a blessing to the societies to which they belong. But what we complain of is this—that the excellent Liturgy of our Church should be no motive, or only a secondary motive, for frequenting her Service; and that this wrong taste of Hearers is apt to lead to a wrong taste in preaching, and draws men of warm tempers, small abilities, and fond of pleasing, into extravagances of heat and zeal, which Reason cannot justify, and Christianity requires not at their hand.

As the result, therefore, of what has been said, let me, in the next place entreat you, as a religious Society, to "hold fast the profession of your Faith without wavering, without levity, and without being "blown about by every wind of doctrine."

I mean not, on this occasion, the least reflection against any of those who differ from us in their persuasion. They have, no doubt, fully examined and convinced themselves in the Faith they hold; and the same indulgence which we freely extend to them, we do but claim for ourselves. Seeing we also, as well as they, have embraced the Faith of a particular

Church, we also must be supposed to have sufficient conviction in our own minds for the choice we have made. We must be allowed to think the faith of that Church the same that "was once delivered to the Saints." We must be allowed to consider her worship as social in its nature; plain yet solemn, and keeping the golden mean betwixt those idle pageantries that distract the attention to things purely sensible, and those illusive reveries that pretend to refinements which human nature cannot reach. We must be allowed to pay a due regard to her ancient discipline, her venerable order, and her wise constitutions, that were planned by men of superior eminence, and have stood the test of ages. And, lastly, we must be allowed to look upon these things as matters, not lightly, wantonly, or rashly, to be given up.

I shall only detain you while I recommend one thing more to you, as a Religious Society; and that is, a liberal and beneficent spirit in contributing to all works of Charity and common concern. And, on this head, it is with pleasure that I confess myself almost absolved from the necessity of saying any thing. I am rather called to congratulate you on the excellent spirit that hath already been shewn, than to doubt of its continuance.

This house hath been almost wholly built within yourselves; by the free, voluntary and cheerful contributions of your own members. Some have spared in their exigence, and some out of their abundance, and that too with surprising liberality. Blessed are ye "for this loan that ye have lent unto the Lord.*

* 1 Sam. ii. 20.

" May God remember you concerning this, and " wipe not out your good deeds that you have done " for the House of your God and for the Offices " thereof†."

Proceed with the same liberal and pious spirit, in what remains of this good work. Remember that God hath blessed you with every instance of prosperity, in times of extremest danger. And surely, when our harvests have been multiplied, and our cattle and our fields encreased;—when we behold our children growing up and prospering round us, and even wanting room in the House of the Lord, then, Oh then! it is one of the noblest Charities to offer back to God a part of what He has so liberally bestowed, and to make a provision for continuing the Worship of His adorable name among our posterity to the latest generations! Whatever we may give this way, according to our best abilities, God will accept as an offering of our Love to Him; and let us look what we lay out, and it shall be returned to us " after many days‡."

I come now to the last verses of my text, which were these—" The Lord God be with us, as he was " with our fathers. Let him not leave us nor forsake " us—That all the people of the earth may know, that " the Lord is God, and there is none else."—And the very tenor of these words, as well as the nature of this occasion, calls us to conclude in the most humble and supplicant manner with—

† Nehem. xiii. 14. ‡ Eccles. xi. 1.

PRAYER.

BUT with what language shall we address thee, O thou most holy and exalted Being! our God and our Fathers' God —who inhabitest eternity, and art the Life and Light of the world What shall we render unto thee for ten thousand times ten thousand mercies, which language would fail us to express, and the whole period of our lives to recount! Above all, what shall we render unto thee for the Knowledge of thine everlasting Gospel, and those glorious privileges to which we are called as members of thy Church militant on earth—even to that exalted Privilege of Angels—the Privilege of enjoying Union and Communion with thee! Oh then, that our hearts could now conceive, and our tongues could utter, such strains of praise and adoration and thanksgiving to thee, as Angels, and glorified Spirits, and the Church triumphant, pour forth to thee in Heaven above!

It is good for us, O Almighty Father, that thou hast called us to this Knowledge, and hast vouchsafed us these Privileges! It is good for us that thou didst put it into our minds to build thee an house to dwell in, and hast permitted us to dedicate and set it apart (as we hope) to the glory of thy name for ever! Yet, inasmuch as we are taught not to put our trust in these outward marks of Devotion, but that each of us must prepare for thee an habitation inwardly, and a temple in our Hearts; we do, therefore, now come to make a nobler and more important Dedication unto thee! We come, as is our bounden duty, through the merits and intercession of our blessed Redeemer, to Dedicate Ourselves, our Souls and Bodies, our whole Lives, to thy service. And, O thou who art the Hearer of Prayer, "to whom mercies and forgivenesses belong, though we have rebelled against thee," we most earnestly pray that our past offences may be blotted out, that we may be washed in the Blood of Christ, and that the vows and offerings which we now make may be accepted in Him, and rendered effectual to our everlasting salvation.

For this end, O merciful God, let the Grace of thy holy spirit assist and strengthen us in all our Supplications and Prayers, that we shall thenceforward offer up to thee in this

Place; and be thou graciously pleased to vouchsafe us thy Presence therein continually. As thou wert with our Fathers, O Lord our God, so be thou with us. As thy mighty power brought them, like the Israelites of old, through the perils of another raging Sea; as thou didst support them in a remote Land, while it was yet another Wilderness; as thou didst at length give them goodly habitations therein, and, in thy divine favour, made choice of them and their children after them, to plant and propagate thy everlasting Gospel to the ends of the earth—as thou wert with them in these things, so be thou with us. Let not our unworthiness provoke thee to "leave us nor forsake us;" but let our light shine continually forth, till all the people of the earth shall know—till the Heathen around us know—that the Lord is God, and there is none else; till they know and confess that the Gods whom they have served are no Gods; that they and their Fathers have inherited Lies and Vanity from the beginning; and that there is none in whom Salvation may be found, save in thee, O Lord most mighty and most high!

And in order to hasten this happy time, when all the ends of the earth shall bow down to thy Majesty, and Kings and Princes cast their Crowns before the throne of the Lamb, we pray that thou wouldst give success to all foundations of useful knowledge, and to the blessed Gospel, wheresoever and by whomsoever it is truly Preached. In a particular manner, be pleased to give continual success to the Preaching thereof in this House, which we have now openly and solemnly set apart to that sacred purpose. May all who are called to minister therein, put off their own Righteousness, nor seek the applause of Men; but may they be clothed with the Humility of Christ, rightly and duly administer his Sacraments, explain his Word, and be anxious for nothing so much as to advance his Glory, and preach him crucified. May this place never be prostituted to the purposes of Vanity and Ambition, Error or Enthusiasm, Coldness or Lukewarmness. May it continue the Habitation of the "God of Jacob forever; a place where Prayer shall ever be made unto Him, and where daily shall He be praised!" May it continue a place where the Service of our Church, the Preaching of the

Word, and the Administration of our Sacraments, may be rendered effectual, through the atonement of Christ, to the Salvation of thousands!

Finally, O Lord, we pray that Love and Union may prevail among all the Members of this Church through life; and, at their death, may they be translated into the general Assembly of the Church of the first-born that are written in Heaven; where, being freed from all human frailties, and admitted to the beatific presence, they may offer up unwearied Hallelujahs to Him that sitteth on the Throne, and to the Lamb forever and ever!*

* A conclusion was made by singing the words of the text, as an Anthem.

SERMON XIX.

PREACHED, OCTOBER 10, 1769, IN CHRIST-CHURCH,

PHILADELPHIA,

AT THE FIRST MEETING OF THE CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF CLERGYMEN, IN THE COMMUNION OF THE CHURCH OF ENGLAND, IN AMERICA.

TO WHICH IS PREFIXED,

A SHORT ACCOUNT OF THE ORIGIN OF THE PIOUS DESIGN, AND A COPY OF THE CHARTERS—

WITH AN APPENDIX, CONTAINING THE FUNDAMENTAL LAWS, AND AN ABSTRACT OF THEIR PROCEEDINGS, &c.

TO THE MOST REVEREND AND HONOURABLE

FREDERICK,

LORD ARCHBISHOP OF CANTERBURY;

THE MOST REVEREND AND HONOURABLE

ROBERT,

LORD ARCHBISHOP OF YORK;

AND THE RIGHT REVEREND

RICHARD,

LORD BISHOP OF LONDON.

MOST WORTHY PRELATES!

THE Corporation lately erected " for the relief of the Widows and Children of Clergymen, in the communion of the Church of England in America," having honoured me with their commands to publish the following Sermon, together with some account of the rise and progress of the pious and charitable design which it recommends; permit me to offer Both to the world under your patronage—not only as, by Charter, the management of the Charity itself is committed to the inspection of the Archbishops of Canterbury and York, and the Bishop of London, for the time being; but likewise as an humble acknowledgment of the obligations which each of you, my Lords, who now adorn those Sees, have been pleased to confer on,

Your most dutiful, and

Most obedient son and servant,

WILLIAM SMITH.

Philadelphia,
October 14, 1769.

PREFACE.

THE distressed circumstances, in which the Episcopal Clergy in the more northern provinces of America, (and especially the Missionaries in the service of the Society for the Propagation of the Gospel in foreign parts,) have too frequently been obliged to leave their families, had long been matter of discouragement to many from entering into the ministry of our Church, as well as of regret to pious and worthy members thereof.

After sundry overtures, from time to time, it was at length resolved, at a meeting of the Clergy at Elizabeth-town, in New-Jersey, October 1767, to appoint a committee to frame some plan of provision for the distressed widows and children of such of our Clergy as should die in narrow or necessitous circumstances. The committee were the Reverend Dr. Smith, Provost of the College of Philadelphia, the Reverend Dr. Auchmuty, Rector of Trinity Church, the Reverend Dr. Cooper, President of King's College, both of New-York, and the Reverend Mr. Cooke, Missionary in Monmouth county, New-Jersey. We met at Perth-Amboy, May 12, 1768; and drew up a plan, and draughts of a Charter to be solicited by the Members of the committee in each of the three provinces of New-York, New-Jersey and Pennsylvania, that there might be a body corporate, in whichever of these provinces we might have occasion to meet.

This plan and the drafts of the Charters having obtained the approbation of several succeeding meetings of the Clergy, two persons were appointed in each province to solicit the passing thereof; viz. the Reverend Dr. Auchmuty, and Dr. Cooper, in New-York; the Reverend Mr. Cooke, and Mr. Odell, in New-

Jersey; and the Reverend Dr. Smith, and Mr. (afterwards Dr.) Peters,* in Pennsylvania. And justice requires, that the most public and grateful testimony should be preserved of that readiness and cheerfulness, with which the several Governors consented to the grant of the Charters, in their respective provinces.

The Charter for Pennsylvania was obtained on the 7th of February, 1769; the honourable John Penn, Esq. the Governor, having ordered the seal to be put to it on the first application. His excellency, Governor Franklin, shewed the same readiness, and the Charter from New-Jersey was completed in May, 1769. That for New-York, although cheerfully assented to by his excellency Sir Henry Moore, Baronet, was delayed by his indisposition and death; but the passing it was one of the first acts of his successor, the honourable Lieutenant Governor Colden, who put the seal to it, the 29th of September, 1769.

A copy of that Charter follows; not meaning thereby any other preference than what is usually claimed by that colony, in virtue of seniority, among her sister ones.

* Then Rector of Christ-Church and St. Peters, Philadelphia.

CHARTER

OF THE CORPORATION, FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN, IN THE COMMUNION OF THE CHURCH OF ENGLAND, IN AMERICA.

GEORGE the Third, by the Grace of God, of Great-Britain, France and Ireland, King, Defender of the Faith, and so forth; To all to whom these presents shall come, Greeting. Whereas our loving subjects, the Clergy of our province of New-York, in North-America, in communion of the Church of England, as by law established, by their humble petition, presented to our trusty and well-beloved Sir Henry Moore, Baronet, our Captain General and Governor in Chief in and over our province of New-York, and the territories depending thereon in America, Chancellor and Vice-Admiral of the same, and read in our council for our said province, on the twenty-second day of March now last past, Have set forth, that the Clergy of the Church of England in the American colonies, and especially the Missionaries in the service of the Society for the propagation of the Gospel in foreign parts, are, with great difficulty, able to provide for their families, so that their widows and children are often left in great distress; that for remedy thereof corporations have, by charters, been erected in the provinces of Pennsylvania and New-Jersey, for receiving, managing and disposing of such sums of money, as may be contributed and given as a fund towards the support and relief of the widows and children of the said clergy; and for the further promotion of which laudable and charitable design, the petitioners humbly prayed our royal charter, under the seal of our said province of New-York, to create them, and such other persons as should be named therein, a body politic and corporate, with the like powers and immunities as are contained in the above-mentioned charters, granted in the colonies of Pennsylvania and New-Jersey, or such other powers and privileges, as might be thought

expedient by our said Captain General and Governor in Chief. Wherefore we, favouring the said useful and laudable design, and being fully convinced of the loyalty and affection of the clergy in America, in communion of the church of England, as by law established, to our royal person and government, are graciously pleased to grant to the petitioners their reasonable request—Know Ye, that of our especial grace, certain knowledge, and meer motion, We have given and granted, and by these presents, for us, our heirs and successors, Do give and grant, that our trusty and well-beloved Cadwalader Colden, Esq. our Lieutenant Governor and Commander in Chief of our province of New-York, Sir William Johnson, Baronet; John Watts, Charles Ward Apthorpe, and Henry Cruger, Esquires, of the province of New-York; William Alexander, Esq. claiming to be Earl of Stirling, Peter Kemble, Charles Read, James Parker, Samuel Smith, and Frederic Smythe, Esquires, of the province of New-Jersey; James Hamilton, Lyn-Ford Lardner, Benjamin Chew, and James Tilghman, Esquires, of the city of Philadelphia, in the province of Pennsylvania;* the Reverend William Smith, Samuel Auchmuty, and Thomas Bradbury Chandler, Doctors in Divinity; Myles Cooper, Doctor of Laws; Richard Peters, William Currie, Richard Charlton, Philip Reading, George Craig, John Ogilvie, Samuel Cooke, Samuel Seabury, Thomas Barton, Charles Inglis, William Thompson, Jacob Duché, Leonard Cutting, Alexander Murray, Ephraim Avery, John Beardsley, Jonathan Odell, Samuel Magaw, John Andrews, Abraham Beach, William Ayres, and William Frazer, clerks; Joseph Galloway, Alexander Stedman, John Ross, Richard Hockley, Samuel Johnson, Thomas Willing, John Swift, Samuel Powel, Francis Hopkinson, and William Atley, Esquires, and Doctor John Kearsley, of the province of Pennsylvania; John Tabor Kempe, John Livingston, Elias Debrosses, James De Lancey, James Cortland, Isaac Willet, Nicholas Stuyvesant, James Duane, Jacob Le Roy, Benjamin Kissam, Jacob Walton, and William Axtell, of the province of New-York, Esquires;

* The gentlemen named before the Clergy, are of the councils of the different provinces.

Cortlandt Skinner, Daniel Coxe, and John Lawrence, Esquires, of the province of New-Jersey; and such other persons as shall be hereafter elected and admitted members of the Corporation erected, and to be erected, by these presents, according to the tenor hereof, and of such bye-laws and constitutions, as shall hereafter be made by the said Corporation, be, and forever hereafter shall be, by virtue of these presents, One Body Corporate and Politic in deed, fact and name, by the name of, "The Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Church of England in America," and them by the same name, One Body Corporate and Politic, in deed, fact and name, we do for us, our heirs and successors, fully create, constitue and confirm, by these presents; and Do grant that by the same name they, and their successors, shall and may have perpetual succession, and shall and may, at all times hereafter, be persons able and capable in the law to purchase, take, have, hold, receive, enjoy and transmit to their successors lands, tenements, rents and hereditaments, within our said province of New-York, to the value of One Thousand Pounds Sterling by the year in the clear, above all out-goings and reprizes, in fee simple, or for any other estate, term or interest, whatsoever; and to take, have, hold, receive, enjoy and transmit to their successors, goods, chattels, monies, and effects, but at no one time to exceed the sum of Twenty Thousand Pounds Sterling in the gross, within our said province of New-York; and may and shall, by the name aforesaid, do and execute all things touching and concerning the same, for the benefit, succour and relief of the Widows and Children of such deceased Clergymen, who have been in communion of the Church of England, as shall or may be contributors to the funds of the said corporation, and in such manner, rates, proportions and annuities, as shall be reasonably settled, adjusted, agreed to, and expressed in the bye-laws and regulations, which shall be made, from time to time, by our said Corporation, and their successors. And also, that they, and their successors, by the name aforesaid, be, and shall be forever hereafter, persons able and capable in the law to sue and be sued, plead and be impleaded, answer and be answered unto, defend and be de-

fended, in all or any courts of justice, and before all or any judges, officers or other persons whatsoever, in all and singular actions, plaints, pleas, suits, causes, matters and demands, of what nature, kind or sort soever. And that it shall and may be lawful to and for them our said corporation, and their successors, forever hereafter, to have a common seal for their use, and in their affairs and business, and the same, at the will and pleasure of them, and their successors, to change, alter, break and make new, from time to time, as they shall think best: And for the well governing and ordering the affairs of our said corporation, we do, for us, our heirs and successors, further grant, that it shall and may be lawful for them, and their successors, to meet together on the first Tuesday after the feast of St. Michael, in every year, and at such other time and times, and in such places, upon such public notice given, as may be fixed and agreed upon by certain fundamental regulations, to be first duly made and enacted, by a majority of our said corporation, and never afterwards to be altered, but by a like majority of the members for the time being: And they our said corporation, being so met, in such number, and agreeable to such notice, as shall be fixed by the said fundamental regulations, shall have full power and authority, from time to time, to make other necessary laws and regulations, and to transact, manage and settle, all such matters and things, touching and concerning the affairs of our said corporation, as they shall be impowered and authorized to transact, settle and manage, by virtue of the fundamental laws and regulations of our said corporation, once duly made and enacted by a majority of the contributors and members as aforesaid. And all the bye-laws and regulations so made, whether concerning the election of officers and servants, or concerning the government, and management of the estate, goods, chattels, revenue, business and affairs, of our said corporation, shall have full effect and force, and be binding upon, and inviolably observed by, all the members of the said corporation, from time to time, according to the tenor and effect of the same: Provided that the same be reasonable in their own nature, and not contrary to the laws of that part of Great-Britain, called England, or of our said

province of New-York. And Further, we do hereby constitute and appoint Richard Peters, of the city of Philadelphia aforesaid, clerk, to be the First President of this our Corporation; and Thomas Bradbury Chandler, doctor in divinity, to be the First Treasurer; and Jonathan Odell, clerk, to be the First Secretary; who shall continue in their respective offices until the First Tuesday after the feast of St. Michael, now next ensuing, and from thenceforwards until one president, one or more treasurer or treasurers, and one secretary be chosen in their rooms, in such manner, and for such term and period, as shall be settled by the fundamental regulations, to be made for that purpose by a majority of the said corporation, duly met and convened. And Lastly, we do hereby, for us, our heirs and successors, ordain, order and appoint, that the accounts and transactions of the said corporation, legally and properly vouched and authenticated, shall, from time to time, and as often as demanded, be laid before the Lords Archbishops of Canterbury and York, and the Bishop of London, for the time being, or such person and persons as they may, from time to time, appoint for that purpose in America, in order that the said Archbishops of Canterbury and York, and the Bishop of London, for the time being, or such person and persons appointed by them as aforesaid, may ratify and confirm the said accounts, or subject them to such revisal, check and confirmation, as may be thought just and reasonable. In Testimony whereof, we have caused these our letters to be made patent, and the great seal of our said province of New-York, to be hereunto affixed, and the same to be entered on record in our Secretary's office, in our city of New-York, in one of the books of patents there remaining. Witness our said trusty and well-beloved Cadwalader Colden, Esquire, our Lieutenant Governor and Commander in Chief of our said province of New-York, and the territories depending thereon in America, at our Fort, in our city of New-York, by and with the advice and consent of our council for our said province of New-York, the twenty-ninth day of September, in the year of our Lord one thousand seven hundred and sixty-nine, and of our reign the ninth.

CLARKE.

The Charters* granted in Pennsylvania and New-Jersey being, in every article, the same as the above, it would be needless to insert copies of them here. The names of the persons incorporated are the same in all of them, and stand in the same order; excepting only, that the names of those who are of the council for each province, stand first in the charter granted in that particular province. The first meeting appointed by each charter, was to be on the Tuesday and Wednesday next following the feast of St. Michael. An humble application had been made sometime before to the venerable Society for the Propagation of the Gospel, praying their countenance and assistance in carrying the design into execution; their answer, addressed to Dr. Smith, signed by their secretary, the Reverend Dr. Burton, was produced and read as follows, viz. "That as a mark of "their earnest desire to forward so benevolent an undertaking, "they willingly charge themselves with an annual contribution "of Twenty Pounds Sterling to the scheme for each of the "provinces of New-York, New-Jersey and Pennsylvania; that "is, Sixty Pounds Sterling per annum in the whole; for which "the treasurer of the Corporation for the Relief of the Widows, "&c. may draw on the treasurer to the Society, for Propagat-"ing the Gospel, commencing from the time that the char-"ters should be obtained, and the Subscriptions of the Clergy "themselves take place here."

Finding that a majority of the members of the corporation could not be conveniently convened at Burlington, to enact Fundamental Rules, agreeably to the tenor of the Charters, it was found necessary to adjourn to Philadelphia. It was also agreed, that there should be an Anniversary Sermon before the Corporation; and that each of the Clerical members should preach in turn, according to the order in which their names†

* The charter granted in Pennsylvania, is dated February 7, that in New-Jersey March 29, and that in New-York September 29, all in the year 1769; and, by a rule of the corporation, the annual meetings are to be held by rotation, once in three years, in each of the three provinces,

† The names were placed in the charters according to seniority of degree among those having a doctor's degree, and after them according to seniority of priest's orders.

stand in the charters. By this regulation it fell to my share to be prepared to preach the following Sermon at Philadelphia, as soon as the requisite majority should be convened; and I sincerely wish it may be found an introduction, in any degree worthy of a Charity so truly founded in the best principles of Religion, as well as Humanity!

The remainder of the business being transacted after the Sermon, will be taken notice of in its place.

SERMON XIX.

PREACHED IN CHRIST-CHURCH, PHILADELPHIA, OCTOBER 10, 1769, BEFORE THE CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF CLERGYMEN, IN THE COMMUNION OF THE CHURCH OF ENGLAND, IN AMERICA.

JOB, Ch. XXIX. v. 11—13.

When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me, because I delivered the Poor that cried, and the Fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the Widow's heart to sing for joy.

JEREMIAH, Ch. XLIX. v. 11.

Leave thy Fatherless Children, I will preserve them alive; and let thy Widows trust in me.

JAMES, Ch. I. v. 27.

Pure Religion and undefiled, before God and the Father, is this—To visit the Fatherless and Widows in their affliction; and to keep ourselves unspotted from the world.

My Respected Hearers!

IT is from no affectation of singularity, that I have introduced this discourse to you, with sundry texts of Scripture, instead of one; but to shew how rich are the sacred oracles of God, as in exalted lessons of Benevolence in general, so particularly in that amiable branch thereof which I am to recommend to your present regard. Through the whole inspired books of the Old Testament, as well as the New, we shall scarce find a writer that hath not made the cause of the Fatherless and Widows peculiarly his own.

Amidst a very imperfect system of morality, even in the heathen-world, the voice of God, speaking in the hearts of men, had carried their lessons of benevolence to a more exalted pitch, than most other branches of their doctrine; in so much, that some of their sages could embrace, in the calm wish of Philanthropy, the whole* human species.

But it was from the Scriptures of God, and particularly from the divine documents of our Saviour and his Apostles, that the doctrine of Universal Love and Charity, received its finishing lustre, and was placed on its true foundation. Although the motives to this heavenly virtue be strong, both in the Old and New-Testament; yet are they carried infinitely farther in the latter, and pressed home upon nobler and more animating principles.

True it is, that no writer can express a more amiable Spirit of Benevolence, nor recount his acts of mercy and kindness, with more conscious delight and complacency, than the author of the book of Job; as well in the passage before us, as elsewhere—

" When the ear heard me, then it blessed me; " when the eye saw me, then it gave witness to me"— and why? " Because I delivered the Poor that cried, " and the Fatherless, and him that had none to help " him. The blessing of him that was ready to perish " came upon me, and caused the Widow's heart to " sing for joy."

The principles upon which he acted in all this, may perhaps be understood from what he says afterwards—

* Homo sum; humani nihil a me alienum puto.

For—" If I have withheld the poor from their " desire, or caused the eyes of the Widow to fail; " if I have eaten my morsel myself alone, and the " Fatherless hath not eaten thereof;—if I have seen " any perish for want of cloathing, or any Poor with- " out covering, if his loins have not blessed me— " and if he were not warmed with the fleece of my " sheep—If I have made Gold my hope, or have said " to the fine Gold, thou art my confidence—this were " an iniquity to be punished by the Judge; for I " should have denied that God is above*"—

So that the sum of his argument seems to amount just to this—That if out of the Good Things where-with my Almighty Creator hath abundantly blessed me, I should refuse to communicate and provide for the Destitute, I should be worthy of the highest punishment. For this would be, in effect, to claim all those things as my own absolute and perfect property, which are only given me in trust by my benevolent Maker. It would be denying that the Almighty reigns in heaven above, the sole and absolute source of every thing we enjoy here below. In such case, justly might He re-claim his own, strip me of the abundance He hath given me, turn me naked into the world, leave the wife of my bosom destitute, and my childern in their turn, to beg in vain for that bread which my unfeeling heart refused to others.

Scarce any higher than this will the Old Testament documents of Love and Beneficence be found to run; and no small height it is—but founded, how-

* Job Ch. xxxi. v. 16—28.

ever, on arguments of Almighty Justice and Judgment, seemingly reaching no farther than to secure the Divine favour in this world. Wholly in this strain is the language of the old law itself—

" Ye shall not afflict any Widow or Fatherless " Child; for if thou afflict them in any wise, and they " cry at all unto me, I will surely hear their cry, and " my wrath shall wax hot, and I will kill you with " the sword; and your wives shall be Widows, and " your children Fatherless*"—

Such denunciations of wrath and punishment, like the thunderings and burnings of the Mount, were suited to bend and awe the hearts of a people, whose genius was too gross and servile, or too stubborn, to be wooed and won by the soft breathings of everlasting Love. And here the danger was, that, attentive only to the letter of the law, and its awful sanctions, but not discerning its divine Spirit, the outward offices of Love and Beneficence, might be fulfilled from carnal motives—to secure the Divine Favour in this world—as considering that the more liberally they might give, the more liberally they would be supplied, of God's infinite bounty. Or the fond praise of men might be no small motive—that " the ear which heard them might bless them, " and the eye which saw them, bear witness to their " good deeds."—

Of this spirit were those who affected " to be- " stow their alms before men." But when Jesus Christ came to give a more noble foundation to the

* Exodus xxii. 22.

law of Love and Charity, this ostentatious spirit met with His early reprehension. Although he did not annul the Old Testament motives to Love and Almsgiving, he added new ones, infinitely more powerful and animating. He placed life and immortality before us. He taught us that we were candidates for an Eternity of Glory, which none could be fit to inherit, but they who having the Love of God shed abroad in their hearts, did, for his sake, Love all his Creatures, and prepare their souls for the final enjoyment of Him, through the constant exercise of every act of kindness and mercy here below. And in the rapturous glimpses which he gives us of this future and eternal bliss, and of that awful process and sentence which is to fix the doom of mankind—Charity to the Poor, the Sick, and the Needy, is made the grand Preparation of the Heart, for all that we can hope to enjoy from him.

Nor was it by Doctrines alone, but by constant and living Example, that this heavenly Temper was inculcated by Him. As his errand into the world was at first proclaimed by choirs of angels to be "Glory to God on high, with Peace and Good-will "to Men on earth"—so Good-will to men was the leading principle of his whole life; which was at last closed with an act of Good-will so stupendously great, that both men and angels were left astonished at the benevolence thereof—For he died to save sinners—He breathed out his last in "Love which "passeth knowledge*"—constituting Love as the

* Ephes. iii. 19.

grand criterion, whereby all who should afterwards profess his name, might be truly known* as his.

In this evangelic view, well might Love be stiled a New Law; as founded not in a mere regard to Almighty Justice, or fear of Almighty Judgment; but in a heart that is cast into the very mould of Love itself—in a Temper that is Angelic, nay even Seraphic, Godlike, Divine; and already so raised above this world, as to be daily ripening for the world to come!

Following this doctrine of Love, given by our blessed Saviour, nay living in it, and feeling it in all its divine efficacy, his faithful Apostles constantly pressed it home to men, upon his own heavenly principles. Thus we find St. James, in the text read to you, placing all Religion in a heart thus set loose to the world—thus breathing the dictates of Humanity and Love.

" Pure Religion, and undefiled before God (our " Saviour) and the Father, is This—To visit the " Fatherless and Widows in their affliction, and to " keep ourselves unspotted from the world."

But the fervent Apostle St. Paul, of all others, with his usual zeal, enters the fullest into this subject. His 12th and 13th chapters to the Corinthians, are one continued lecture on our Saviour's heavenly Doctrine of Charity; which, by a sublime train of argument, he exalts above all other Virtues and Graces—even above those truly Evangelic Ones—Faith and Hope.

* John xiii. 35.

If, therefore, we would wish to understand this essential Doctrine aright, and to be truly actuated by the Life and Spirit of Heavenly Love, a short analysis of our Apostle's arguments, will be of the utmost use; and also be the best introduction I can give to the recommendation of that particular Branch of Charity; for which I have the honour to be appointed an humble advocate before you.

There had started up, in the Church of Corinth (as there hath, alas! in many churches since) a set of Men, who being elated with an over-weening conceit of their own Spiritual Gifts—the strength of their Faith, and the ardour of their Hope, in Christ Jesus—made that a plea for lording it over their Brethren; and for Spiritual Pride, rash condemnation, and censorious contempt of others; contending that those endowed with superior Gifts and Acquisitions, were as the Head, Heart, and Vital parts of the Body, while others were as the meaner Members.

Saint Paul attacks them on their own principles; and, by a beautiful Allusion to the Body Natural, proves that Christians of lower attainments, were as much Members of Christ's Mystical body, as those of the highest; and that to condemn or judge uncharitably of them, was as much a Schism in the Body Mystical, as if, in the Body Natural, "the Foot should "say, because I am not the Hand; and the Ear, "because I am not the Eye—that therefore they are "not of the Body. For if the whole were an Eye, "where were the Hearing? If the whole were Hear-"ing, where were the Smelling?"

Just so in the Body Mystical. "Are all Apostles? "are all Prophets? are all Teachers? are all Workers "of Miracles? Have all the Gifts of Healing? Do all "speak with Tongues? Do all Interpret?"

You do well, says he, to covet earnestly these "best of Gifts." But, would you have the true Spirit of your Master Christ, and be his Followers indeed?—Behold, I will shew you "A more excellent way," than that of striving to make yourselves great by Boasting of any of your own Acquisitions, however eminent.

He then begins his divine Sermon on Charity; and surely, my Brethren, he could not have delivered himself with a more glorious and fervent Zeal, had he lived to see those fiercer Contentions, that Havoc and Destruction, which the want of this Gospel-virtue of Charity hath introduced into modern times—that Spirit of Bitterness and Violence; that Thirst of Imperiousness and Dominion; that presumptuous Censure and religious Railing; that Strife for modes and opinions, unessential to Christianity; that Desire of obtruding our own distinguishing Tenets on those around us, rather than the common Commandments of Christ; that Earnestness of compelling their Faith, rather than provoking their Love and Obedience by our good example—all which unchristian Temper hath been, like the worm at the root of Jonah's Gourd, eating out the very Vitals of Religion; and hath often made this world more like an Aceldama, or field of Blood, than the peaceful Heritage of the meek and lowly Jesus. For most certain it is, from sad experience, that when once this temper begins to pre-

vail, not only the Love of God is forgotten, but along with it the Love of our neighbours also; and the Heart, by habits of bitterness, censoriousness, contention, violence and revenge, becomes gradually callous, and dead to all the softer impressions of humanity, mercy, and good will.

Saint Paul, determined to give an early check to this growing evil in the Churches, attacks it with an undaunted firmness, and truly Apostolic ardor.

Suppose, says he, that you had all those gifts and acquisitions, whereof you so fondly glory—suppose your eloquence so great, that you could speak with the tongues of men and angels; your knowledge so enlarged, that you could understand all mysteries, and interpret all difficulties; your desire of alms-giving such, that you could bestow all your goods to feed the poor; your mortification to the world so strong, that you had subdued all carnal appetites; your Faith sufficient even to remove mountains; your hope in Christ so fervent, that you could give your bodies to be burnt for the Truth of his doctrines—Yet, for all this, I tell you, that "if you have not Charity, you are Nothing!" All these Gifts and Acquisitions—all these good Deeds—are of no estimation in the sight of God, if they are not ministerial to that Love which is the fulfilling of the whole Law; and are not performed in "that more excellent way of Charity," which is the Spirit of the Gospel, and the very badge of Christian Perfection!

For eloquence, employed to puff up the vanity of the possessor, and not exerted, in the spirit of Love

and Truth, to propagate universal holiness, " is but as the sounding Brass, and tinkling Cymbal."

Alms-giving, Mortifications, Zeal for Doctrines, or Zeal against them, sanctimonious appearances, the most consummate knowledge—all of them are dead and unprofitable, if not accompanied with the unfeigned Love of God and our Neighbour. Nay, even the divine virtues of Faith and Hope are fruitless, unless Productive of Charity, which is greater than they!

But although this vast pre-eminence is given to Charity over Faith and Hope, let us not think that St. Paul meant to derogate from the latter. On the contrary, he every where magnifies them, in order that Charity, on the comparison, may appear the more illustrious. And in this very place, he paints before us, in the strongest colours, the Faith and Hope of Abraham, of Moses, the Patriarchs, and first Martyrs; shewing that, by these divine Graces, they were led to persevere in Love and Obedience through all the trials of life.—

Would we truly know the Apostle's distinction on this head, methinks it may be rendered obvious in a few words, however needlessly perplexed it hath been.

Faith and Hope with him are indeed ever made the foundations of true Religion. But Love is the superstructure; or it is Religion itself, in all its perfection and glory. Faith, in his comprehensive language, is the " Substance of Things Hoped for, the evidence of things not seen,"—That is to say—a strong belief in the adorable perfections of God, and in the worth and reality of invisible things----a belief

that as his veracity hath never failed us in the past, so neither will it fail in the accomplishment of those glorious future things which he hath promised, although they may be too high and mighty for our present comprehension. And thus those future invisible things become evidenced to us, and presented before us, as if already enjoyed in substance and reality; leading us to lay hold of Christ as offered to us in the Gospel; all which is connected with, or necessarily productive of, the next divine grace and virtue, stiled by our Apostle Hope, or "the Hope of Righteousness by Faith"----a firm and joyous confidence, that our sincere, though imperfect, services will be accepted through Him, instead of that unsinning obedience required by the strict tenor of the law; and that we shall be justified, sanctified, and finally saved by coming to God, in this "new and living way."

Now, can such views of God's goodness as these, be without Love; or would these views be of any use at all, but for leading us to that Love, which begets obedience and conformity, to what is so lovely and venerable?

Justly, therefore, is this living Faith stiled the foundation of that Evangelic Religion, whose essence is Love. For surely we cannot have Love to Him in whom we have not Hope; nor have Hope in Him in whom we have not Believed. But still, if our Faith and Hope were to stop short of Love and Obedience, they would be of no value; for Love and Obedience are their end; and are the only perfections that can assimilate us to angels, or in any wise make

us fit for that heavenly communion, where Love is to constitute our eternal felicity.

Thus, my brethren, I have endeavoured, as briefly as I could, to state St. Paul's great argument for the pre-eminence given to Charity. And, I trust, what hath been said, will not be deemed a deviation from my subject. For it was my express purpose, by taking a text from both Testaments, to shew how infinitely more powerful are the motives to Love and Beneficence, under the New than the Old Covenant; and that, therefore, if we do not shine superior in all acts of Love and Mercy, under so loving and merciful a dispensation; even the men of Nineveh, and the Queen of the South, shall rise in judgment against us--seeing neither Jew nor Gentile, before the coming of Christ, had those gracious and tender calls to Love, which the Gospel is now constantly sounding in our ear!

Ye Sages! ye Rabbi's! ye venerable names of antiquity! we honour you for your lessons of benevolence; and rather blush for ourselves that you proceeded so far, than wonder that your progress was no greater.

Yet say! O thou Jew, whoever thou wert, in ancient times, whose heart was made to glow for thy species, on the principles of thine own Law—say, what would have been thy raptures of benevolence, hadst thou known the true Messiah, and been tutored in his mild and evangelic doctrines of Love!

Say also, thou Gentile-Sage! whoever thou wert, that by considering God only as the common Creator, and all men as the work of his hands, couldst from

thence infer the duties of Mutual Love among the whole species—say further, whoever thou wert, that by beholding His stars in the firmament mix their friendly rays in aid of each other, couldst from thence conclude, that all his creatures here below ought to mingle in like friendly offices—say, to whatsoever of these classes you may have belonged, what would have been your transports, how would your soul have been enflamed with love towards God and towards Man, had any star, in your catalogues, any true conclusion of your Religious or Moral speculations, pointed or led you to Christ the power of God, dying in an act of Love for you—nay, setting Love before you, as his last great command, and the sum total of everlasting bliss?

But here your perspective was limited—where (blessed be God) ours is infinitely extended; for Charity (to crown our Apostle's eulogium on it) never faileth, but endureth forever. It hath a place among the perfections of God, which neither Faith nor Hope can have; since, where all is pure Vision, there can be no exercise for Faith; nor, where all is perfect Fruition, can there be room for Hope. Our Faith and Hope can give us no resemblance of God; but our Charity makes us, in some sort, what He himself is in a superlative manner—the helpers of the helpless, and partakers of his own joy in beholding a happy world! Our Faith and Hope may serve us as the hand-maids of Love here below; but leaving them behind us, as of no further use, our Love is all that we shall carry hence with us, as our dowery from earth to heaven!

As yonder majestic Delaware* is fed and supported in its course, by tributary rills and springs flowing from each mountain's side, till at length it comes to mix its waters with its parent ocean, where it no longer stands in need of their scanty supplies; so Faith and Hope are the nourishing springs of our Love in our journey Heavenwards; but when once arrived there, we shall no longer stand in need of their Aid. "When "that which is perfect is come, that which is in part "shall be done away." Our Faith shall be swallowed up in Vision, and our Hope in Fruition; but our Charity and Love shall remain forever, mixing and blending in the unbounded ocean of Parental and Eternal Love!

We see, then, my brethren, that Gospel-charity, thus explained, includes in it almost unspeakable things; its shortest character, to sum up all in a few words, being no less than this—

"An ardent and seraphic Love of God, grafted in a stedfast belief of his adorable attributes; a firm reliance on the goodness and justice of his moral government; a rapturous and comprehensive view of his scheme of Providence; a heart thoroughly touched and melted with that astonishing plan of Love manifested in Christ, and a mind darting forward to those everlasting scenes of bliss promised through him, in a well grounded and triumphant expectation of their sure accomplishment! Now the true Love of God, founded on such exalted principles as these, cannot but be accompanied with the second

* One of the largest rivers in North-America, on which the city of Philadelphia stands.

branch of Gospel-charity, the Love of our Neighbour also—engaging us in an affectionate concern for the welfare of our whole species, with a quick and pervading sense of all the Good or Evil that can befal them in this world; considering them as brethren—made by the same Parent-God; redeemed by the same Saviour-Jesus; travelling together to the same heavenly Country, and commanded to alleviate each others burdens, " and not to fall out by the way."

To you then, who have this just conception of the nature of Gospel-charity, and have the true Love of God, and of mankind, reigning in your hearts, my intended application will be easy. For if all acts of Love and Beneficence, so far as our abilities and opportunities reach, be branches of this heavenly virtue, I have the authority of scripture to say, that the cause of the Fatherless and Widows, claims a primary and most special regard.

In the text, taken from Jeremiah, the Almighty himself, in the midst of the severest denunciations against a rebellious people, yet seems to relent in mercy towards the Fatherless and Widows—" Leave thy " Fatherless Children, I will preserve them alive; " and let thy Widows trust in me."

Under the Law, remarkable was the attention paid to the Stranger, the Fatherless, and the Widow. " When thou cuttest down thine harvest, and hast for- " gotten a sheaf in the field, thou shalt not go again to " fetch it—it shall be for the Stranger, the Fatherless " and the Widow—when thou beatest thine olive- " tree, thou shalt not go over the boughs again— " when thou gatherest the grapes of thy vineyard,

" thou shalt not glean it afterwards—it shall be for " the Stranger, the Fatherless and the Widow*."

Even David, although he resisted his own natural affections, and continued inexorable to the recal of a favourite son, who had offended him, yet could not withstand those mournful accents of the Widow of Tekoah—" Help, O king—I am indeed a Widow- " woman, and my husband is dead"—

The story is truly tender, though feigned. And if this Widow's apparent distress could procure an oath of David, that a hair of her son (whose life was forfeited to the public) should not fall to the ground, only by pleading, that if this son was lost, " her coal, " which was alive, would be quenched, and neither " name nor remainder be left to her husband on " earth"—I say, if this story of feigned distress could so far prevail, surely the voice of real distress will have a still greater influence—the voice of Widows indeed! not pleading for lives forfeited to the law, but for themselves, and their children—for the names and remainders of your own Clergy, that they may not be wholly lost upon earth—the names and remainders of men, who have once been your dear friends in Christ-Jesus; men who, in their life-time, have administered to you heavenly counsel, and sweet comfort, in his precious word and covenant; and men who may have often opened your souls to flow in those godlike streams of Benevolence and Charity to others, wherewith those helpless remainders of themselves now stand in need to be relieved and refreshed at your hands.

* Deut. xxiv. 19—21.

Many words are not needful to explain the nature and propriety of such a charity as this, nor need I mention the long call there hath been for its establishment.

You well know the situation and circumstances of the Clergy of the Church of England, in these northern colonies; for the relief of whose families, when left in distress, this design is more particularly set on foot. Except in a few places, their chief support depends on the bounty of our fellow-members of the Church in Great-Britain; and that venerable Society, who have the distribution of this bounty, have of late been obliged, and will be still more obliged, to retrench their allowance; that, like faithful stewards, they may be likewise able to reach out their helping hand to those numerous petitioners for new missions, which arise from the constant increase of people in these colonies.

The additional support which our Clergy receive from their congregations, is generally small, and exceedingly precarious; decreasing sometimes in nominal, often in real value; while the expense of every necessary in life is proportionably increasing.

Decency, a regard to character, to their own usefulness, to the credit of Religion, and even your credit, among whom they minister, require them to maintain some sort of figure in their families, above those in common professions and business; while certain it is on the other hand, that any sober reputable tradesman, can turn his industry to more account than they.

The like regard to decency and character also forbids our Clergy to follow any secular employ, in aid of their circumstances; unless, perhaps, here and there one, by education, should have been qualified for some practice in the healing art of medicine, which is not deemed incompatible with the Pastoral duty, where it is not too large.

On the whole, this I will venture to assert, that were the generality of our Clergy to make their calculation according to the way of the world, the money* expended in their education at Schools and Colleges, a voyage for Holy Orders, and the purchase of necessary books (if it had been laid out at first as a common capital at interest) would bring them a greater annual return, without any trouble or fatigue, either of Body or Mind, than they can procure by the labour of their whole lives, in discharge of their pastoral duty, exclusive of the bounty of benevolent persons in the mother country.

I am far from mentioning these things as complaints; I know they are of necessity in many places; and I trust none of my brethren among the Clergy will ever make their calculation in this way; but keep their eye on their Master's service, looking forward to the "Recompense of reward." Yet what I mention is so far necessary, as it shews incontestably the great propriety of the design before us.

* The money expended this way can scarce be estimated at much less than £ 500 sterling, and many of our missionary clergy do not receive £ 30 sterling per annum from their congregations, some not more than half that sum, and not a great number much above it.

It certainly requires little attention to what passes around us, to see that the families of our deceased Clergy are often left among the most distressed in their vicinity. The father, by strict œconomy, and good example, may be able to support them in some degree of reputation, during his own life, although not to flatter them with the hopes of any patrimony at his death. By his own care, and some convenience of schools, he may give the sons the rudiments of an education for his own profession, or some other useful one in the world. The mother, with the like anxious care, and fond hopes of rendering the daughters respectable among their sex, may employ her late and early toil to train their minds to those virtues, and their hands to that diligence and industry, which might one day make them the sweet accomplished companions of worthy men in domestic life—

But alas! amidst all these flattering dreams and fond presages of the heart, the father, perhaps in his prime of years and usefulness, is called from this world. The prop and stay of all this promising family is now no more! His life was their whole dependence, under God, even for daily bread! His death leaves them almost destitute—destitute, alas! not of bread only, but even of council and protection upon earth!

Fatal reverse—Ah! little do the world in general, and especially they who bask in the easy sunshine of affluence and prosperity—little do they know the various complicated scenes of private anguish and distress—Here they are various and complicated indeed!

The bereaved and disconsolate Mother, as soon as Christian reflection begins to dry up her tears a little, finds them wrung from her afresh by the melancholy task that remains to her. She is now, alas! to reduce the once flattering hopes of her tender family, to the standard of their present sad and humbled condition! Hard Task indeed! The son is to be told that he must no more aspire to reach the station which his Father filled; and the daughter is to learn that, in this hard and selfish world, she must no longer expect to become the wife of him, to whom she once might have looked on terms of equality—The son, perhaps, must descend to some Manual employ, while even the poor pittance necessary to settle him in that, is not to be found; and the daughter must serve strangers, or be yoked perhaps in Marriage for mere bread; while the mournful mother (without the slow-procured help of friends) can scarce furnish out the decent Wedding-garment!

What did I say? the decent Wedding-garment, and a Marriage for mere bread? This were an issue of troubles devoutly to be wished for!—But, ah me! The snares of Poverty in a Mind once bred up above it—shall every unguarded unprotected female be able to escape them? Alas! no—Some Villain-Deceiver, with vows and broken oaths, with Love in his mouth and Hell in his heart, taking advantage of innocence in distress, lays his scheme of destruction sure; and with the ruin of the daughter, brings the mother's gray hairs down to the grave with accumulated sorrow!

Just, but indignant Heaven! Is there no chosen vengeance in this world, to heap on the heads of such perfidious monsters, to Save them from that vengeance, which they have merited, though yet we dare not wish them, in the world to come!

This sad part of the Catastrophe of many females, descended from fathers, once venerable and pious in their day, we would willingly have passed over in silence; were not the experience of what has happened in other countries, more than sufficient to awaken our apprehensions in this.

The picture here drawn, is no exaggerated one; and when the children of clergy, in low circumstances, are in an early age deprived of both parents—then are they Orphans indeed! and every distress, every temptation, falls upon them, with aggravated weight!

To be Fathers, then, to such Fatherless children; to take them by the hand, and lead them out, through the snares of the world, into some public usefulness in life, that the name and memorial of our dear brethren and faithful pastors deceased, may not be wholly lost upon earth—I say to do this, and give some gleams of comfort to the afflicted widows and mothers that survive—must surely be one of the most delightful actions of a benevolent mind; and this, my brethren, is the glorious object of the charity for which we are incorporated, and which we have undertaken to solicit and conduct.

Blessed, therefore, be all they in this world and the next (laity and clergy) into whose hearts God hath put it, to associate for so noble and pious a purpose. In like manner, may that venerable Society

in England be blessed, whose annual subscription hath laid so liberal a foundation for the work; and blessed also be those governors of provinces, who have so cheerfully and readily given us their charters for carrying it into execution!

Happy in such beginnings and such countenance, let us set ourselves earnestly to the discharge of our part; leaving the issue to God, and the benevolence of good men.

Some*, perhaps, there may be, long accustomed to view every transaction of our church on this continent with a jealous eye, and who being loudly tenacious of every privilege of their own, though sparing in their allowance to others—may therefore conceive more to be intended by this undertaking than is expressed.

To such, however, if it may have any weight with them, I will declare, that although every thing relative to this design, from the beginning, has passed through my own hands, assisted by a few others, appointed for that purpose, I have never known the least hint or thought of any thing further expected from the execution of it, than what our charters express.

* I have reason to think that such persons are far from a majority of any denomination. Many of all persuasions, have expressed their hearty wishes for the success of the design; and I am particularly bound to acknowledge the ready assistance received from a worthy friend of mine, (my colleague the Reverend Dr. Allison, vice-provost of the college of Philadelphia) who was a leading member of the corporation for the relief of the widows and children of Presbyterian Ministers; and who communicated to me not only several useful papers, but likewise whatever remarks he thought might enable us to improve our plan, on the experience of any difficulties or deficiencies that had occurred in the execution of theirs.

But should it have all that happy effect to us which some may apprehend from it, namely—that of producing a more intimate connexion and union among our Clergy and Church-members; surely it is what we ought most ardently to desire and pursue, at this time especially.

When we see our Church and Ministry unreasonably opposed,* and borne down in their common and essential rights; when we behold men seemingly leaguing together to perpetuate this opposition from father to son; it can certainly be no harm in us, but our bounden duty, to look to our own concerns also; and particularly to take some thought, that our children be not left wholly destitute in a world where we, and they on our account, are likely to meet with so little favour from many—

But my subject is Charity—I would not violate that subject; and I bless God that it hath not been violated, on our part, on this trying occasion; and that our general conduct hath been such, as not to discredit the long-approved moderation of that Church to which we belong.

In the spirit of Meekness and sober argument, firm, but (we hope) decent, submitting our cause to the decision of cool and impartial men, our endeavour

* Vehement were the writings at that time against the introduction of a Bishop or Bishops into America, for the full organization of our Church, upon a truly Apostolical plan, seeking to derive nothing from any civil power, but to enjoy only those spiritual powers which come from Christ, as the Spiritual Head of the church, and which every other society of professing Christians, even those who most vehemently opposed us, assumed and enjoyed according to their own modes of doctrine and discipline. But blessed be God! the American Revolution has done all this away; and may it be buried in oblivion.

hath been to shew—That the fears and jealousies mustered up concerning us, could have no possible foundation, without a total abolition of the whole system of law and policy in these colonies; that the contingency which could render such an abolition possible, is as unlikely to happen as any thing that can well be imagined in this world; and that, therefore, on the whole, it rests with the consciences of our opponents themselves, to reconcile their own conduct to any principles of Brotherly Love and Charity, or to any other principles whatever, not bordering on intolerancy of spirit, and an undue lust of dominion on their own part.

So far, we may felicitate ourselves. And if to have acted thus can be thought a breach of Charity, we must reply, that there is a charity to Truth and Right, superior to all others. We have now but one step further, my brethren, to secure a conquest equally complete and glorious—Let us, in the continuance of every act of Moderation, Love and Well-doing, be a living answer to gainsayers; and the time may yet come, when every other strife being suspended, we shall all be so molified one to another, so possessed of the spirit of Gospel love, that we shall think it our mutual honour, as it is our mutual duty, to mix our whole endeavours in the propagation of our common Christianity, only striving whose zeal shall be foremost—nay, and even to mix our deeds of Charity to the distressed, they with us, and we with them, as God shall give us abilities, without regard to sect or party.

The particular rules by which this charity is to be conducted, are open to all; and the main support of the fund is to be the annual subscriptions of the clergy themselves, with such casual benefactions as, by the providence of God, may be added to it.

If success should, in any degree, be answerable to our hopes and wishes, it will surely be a high satisfaction to the members of our Churches, to behold their ministers so relieved from those anxious cares, which every man must have, on the prospect of leaving a distressed family behind him, as to proceed cheerfully in all duty; knowing, that although they can acquire little, and leave less of their own in this world, there is some small provision to place their children above total want, and some protectors and friends to guard their infant years.

But a still higher satisfaction will arise at the last Day, to all who have participated in such labours of Love—to hear those whom their benevolence hath relieved, testifying for them before their Almighty Judge—or rather to hear their Almighty Judge himself testifying in the name of those relieved destitutes, and embracing them with the following glorious sentence.—

"Come ye blessed of my Father! inherit the "Kingdom prepared for you from the foundation of "the world.—

"For I was an hungered, and ye gave me meat; "thirsty, and ye gave me drink; a stranger, and ye "took me in; naked, and ye clothed me; sick, and "ye visited me; in prison, and ye came unto me."—

That all of us may be so habituated to acts of mercy and love in the present world, as to be found

fit for this happy sentence in the next, may God, of His infinite mercy, grant, through Jesus Christ! Amen.

APPENDIX.

On the conclusion of the Sermon £40, 0, 6 was collected at the Church Doors, for the Charity. After dining together, the members of the Corporation, proceeded to frame fundamental Laws, for the well-ordering and managing their Affairs; and the attention paid to this necessary part of the business—the accuracy and care with which all the several articles were examined, digested, and corrected, especially by the Gentlemen of the Law, deserve to be held in grateful remembrance by the Clergy. The Laws made were as follows, viz.

FUNDAMENTAL LAWS AND REGULATIONS OF THE "CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF CLERGYMEN, IN THE COMMUNION OF THE CHURCH OF ENGLAND, IN AMERICA."

LAWS RELATIVE TO ANNUITIES, &c.

I. THE yearly contributions of the clergy, whose widows and children shall be hereby intitled to annuities, shall not be less than eight Spanish milled dollars, of the present current weight, namely, seventeen penny-weight and six grains, nor more then twenty-four such dollars, or the value thereof in current money of the province where each contributor lives.

II. No annuities shall be paid but to the widows and children of such clergymen as shall have been contributors to the fund; and the respective annuities to be paid to the widows and children of such clergymen, shall be five times the sum of their annual contribution.

III. In order to have a certainty, both as to the quantum, as well as the payment of the annual rates, each contributor shall abide by that rate or class which he first chooses; unless

he shall change into another class, on such terms as to the corporation shall appear to be reasonable: And each contributor shall pay his annual contribution to the corporatian, on or before the first Wednesday after the Feast of St. Michael, in every year, under the penalty of one penny in the pound, for every day's default: And if the said penalty of one penny in the pound, together with the whole contributions due, shall not have been paid up during the life of the contributor, then his widow and children shall receive only an annuity proportionable to the payments made by the husband or father.

IV. Every yearly contributor, who shall marry oftener than once, shall pay one year's contribution extraordinary on every such marriage, as he makes the chance in general worse against the fund.

V. If the husband or father of any person or persons, entitled to an annuity on this plan, shall not have paid five annual contributions into the fund; then the widow and children shall only be entitled to ten per cent. per annum, for thirteen years, on the amount of the contributions paid by the deceased.

VI. If any contributor shall have paid for five years, or any number of years under fifteen, and exceeding five, the annuitants shall receive only half the annuity which belongs to the rate or class subscribed to by the deceased, until such time as the yearly deduction of half the annuity, added to five or more payments, made by the deceased (without computing interest) shall together make a sum in the fund, equal to the sum of fifteen annual payments in the rate or class to which such deceased contributor belonged; which partial annuities, payable agreeably to this article, shall be proportioned between the widow and children as hereafter fixed, in respect to full annuities, viz.

VII. If there be no children, the widow of every contributor, if fewer than fifteen payments shall have been made by the deceased, shall receive the whole annual sum due by the last preceding article; and if fifteen such payments shall have been made complete by the deceased, then the widow shall receive the whole annuity due on the husband's contribution during her widowhood; and if she marry again, she shall, from the time

of such second marriage, receive only half such annuity during her natural life.

VIII. If there be a child, and no widow, such child shall be entitled to the whole or partial annuity for thirteen years, agreeably to the foregoing articles; but if there be more than one child, and no widow, the annuity, whether whole or partial, shall be equally divided among them, to be laid out, in case they are minors, in their education or apprenticeship, with the advice and approbation of such executors or guardians as the father may have nominated; and if none such shall have been nominated by the father, then in such manner for the benefit of the child or children, as the corporation shall direct.

IX. If there be a widow and one child, the annuity, whether whole or partial, shall be equally divided between them, under the limitations aforesaid: and if there be a widow, and two or more children, she shall have one third during her widowhood, or one sixth during her natural life, if she should marry a second time; and the remainder for thirteen years, shall be laid out for the use of the children as aforesaid.

X. The corporation may, if they think proper, with the consent of the annuitants, or of their guardians, if they be minors, pay the child or children of contributors such a sum in hand, as shall be equal to the annuity of such child or children, according to the number of years for which such annuity should be paid, deducting legal interest, and taking into the account the chances against the life of such child or children, for the term such annuity is to be paid.

XI. The corporation shall have power to increase the rates of annuities, as the state of the fund shall admit; and for that end, all benefactions that shall be made to this fund shall, for the term of ten years to come from this day, be put out to interest, on good land security, and the said interest annually collected, and again put out to interest, shall be appropriated as an augmentation of the capital stock, for the said term of ten years; and, after the expiration of the said term, the interest of all benefactions shall be equally divided among all the children of contributors, for the term that their annuites respectively shall continue payable, according to the foregoing articles.

BYE-LAWS.

I. AT every annual meeting, agreeably to the charter, there shall be one president, one or more treasurers, and one secretary chosen for the ensuing year; and if any of the said officers should be absent from any meeting, the members met shall choose another to officiate in his stead, during that meeting. At any annual meeting, the members met as aforesaid, shall have power to elect such new members as they shall think fit, and likely to promote the good purposes of the charity; and all elections whatsoever, shall be by ballot, and the majority of votes shall be sufficient for the election of the president, treasurer or treasurers, and secretary; but no new member shall be admitted, unless four-fifths of the whole votes be in his favour.

II. There shall at each annual meeting be chosen a standing committee of six members, consisting of two out of each of the three provinces, who, together with the president, treasurer, or treasurers, and secretary, shall direct and carry on the necessary correspondence of the corporation, and from time to time assist the treasurer or treasurers, in managing the rents and estate of the corporation, and in putting out at interest the monies coming into the stock, either by the annual contributions of the clergy, or the occasional donations of benevolent persons, for which good land security shall be taken, at least to double the value of the monies lent, payable in Spanish milled dollars of the present current weight, namely, seventeen pennyweight and six grains each, or the value thereof in current money of the province where the loan is made.

III. The annual meetings of the corporation, appointed by the charter, shall be alternately held in the provinces of New-York, New-Jersey and Pennsylvania; and six weeks previous notice of the time and places of all annual meetings, shall be given be the secretary, in one or more of the public news-papers, published in New-York, and in Philadelphia. And if an occasional meeting of the corporation should be found at any time necessary, and the standing committee of business, to be appointed agreeably to the rules of the society, should apply in writing to the president of the corporation, to call such meeting at any particular

place within the said three provinces, the president shall call such occasional meeting at the place requested by the committee, giving such public notice thereof, by the secretary, as is directed above. And at all such meetings, whether occasional or stated, any number of members met, not being less than fifteen, shall have power to make bye-laws, and in general, shall have all the powers granted by charter to this corporation, other than the making, altering or repealing fundamental laws and regulations; provided always, that when any part of the stock of the corporation is to be disposed of, or any augmentation of annuities to be made, the same shall be expressed in the previous public notices hereby directed to be given of such meetings.

IV. The treasurer or treasurers, shall give such security to the corporation every year, or as often as thereto required, in such sum or sums as the corporation at any annual meeting may judge sufficient, for the faithful disharge of the trust reposed, and to be reposed, in him or them; and farther, he or they shall, at each annual meeting, exhibit his or their accounts to the corporation, for their inspection and approbation.

V. Every clergyman who shall become a contributor, in order that his widow and children may be entitled to an annuity at his decease, is to continue the payment of his yearly contribution during his life, and not to stop at the end of fifteen years; the whole calculation being on the principle of payments for life. And if any clergyman shall die in arrears of his annual payments, all his arrears with the penalty of one penny in the pound per day, are to be deducted out of the annuity payable to the widow and children.

By the foregoing laws and regulations a plan was settled for the management and disposition of a fund, that was partly to arise from the stated contributions of those whose families were to be intitled to relief and assistance from it. These contributions of the clergy are considered as the annual savings of a strict and severe œconomy, laid out in the purchase of small annuities, to be kept in reserve for their wives and children, in case they should come to be widows and orphans. To such a fund, where the parties to be benefited by it, were themselves to exert their utmost ability towards its establishment, it

could not be doubted that large additions would be made by the generosity and charity of the benevolent and tender-hearted; especially as the wants and distresses of those, who by this institution are to be relieved and assisted, could not fail to have been peculiarly interesting and affecting to persons of humanity and sensibility.

SECOND MEETING, AT NEW-YORK, OCTOBER 2, 1770.

An address having, at last year's meeting, been sent to the Lord Bishop of London, his Lordship in answer, was pleased to "assure the corporation, that he should always be happy in giving them his advice and assistance—that they had his best wishes for the success of a scheme which reflects so much honour upon the promoters of it, and which seemed so well calculated to relieve the distresses of such objects, as more immediately call for their attention and compassion." His Lordship was further pleased to accompany these his most benevolent wishes, with a kind benefaction of Twenty Pounds Sterling, towards the fund.

A Letter to the Reverend Dr. Smith, from the Reverend Mr. Thomas Wharton, Rector of St Michael's, in Bridgetown, Barbadoes, was read, setting forth that he had been favoured with a copy of the Doctor's Sermon, delivered the preceding year, at the first meeting of the corporation, which Mr. Wharton was pleased to say, "carried with it such arguments as made him desirous of offering something more than empty praise to so meritorious a design, and that he proposed to set a collection on foot in the island of Barbadoes for the benefit of the charity."

IN PURSUANCE OF THE PRECEDING LETTER FROM REVEREND MR. WHARTON OF BARBADOES, DR. SMITH RECEIVED THE FOLLOWING, DATED MAY 23, 1772, VIZ.

REVEREND SIR,

"We have a pleasure in remitting the collections in our "island by the hands of Mr. Gilbert, for the use of the corpo- "ration for the relief of the widows and children of clergymen "in the communion of the church of England in America,

" amounting to the sum of one hundred and ninety pounds, " nine shillings and eight pence half-penny, sterling—Some " small sums remain uncollected of the subscriptions of our " friends, which we will endeavour to get in and send you by " the next convenient opportunity.

" If our wishes could have met with adequate success, the " amount would have been considerably larger. But when you " call to mind the calamities which this island hath suffered from " dreadful fires, and still labours under from unfavourable " weather, we flatter ourselves we shall be thought in some " degree to have shewn a friendly inclination towards our " brethren in North-America, although our encouragement of " your laudable scheme is not answerable to our own desires.

Signed. " HENRY DUKE.
" THOMAS WHARTON."

TO REVEREND DR. WILLIAM SMITH.

N. B. This letter was accompanied with a list of the subscribers, which is inserted in the general list of contributors annexed hereunto.

REMARKS ON THE SCHEME OF THE CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF CLERGYMEN, IN THE COMMUNION OF THE CHURCH OF ENGLAND IN AMERICA; DRAWN UP BY DR. PRICE, AT THE REQUEST OF DR. FRANKLIN, AND BY HIM TRANSMITTED TO THE CORPORATION; VIZ.

" The experience of twenty-seven years has proved, that the widows of the ministers in Scotland, live one with another twenty years in a state of widowhood. Let this be supposed to be the fact among the widows of clergymen in America; and let it be also supposed that all, who do not leave widows, leave children, who, by the scheme will be entitled to an annuity for thirteen years.

" The consequence of these suppositions is, that at the death of every married clergyman an annuity will become due, payable for either twenty years, or for thirteen years.

" Taking widows and families of children together, let the annuity be supposed payable for sixteen years. As more

widows will be left than families of children without widows, I reckon this a moderate supposition, after allowing for such families of children, as may become extinct before the expiration of thirteen years; and also for the payment of only half annuities for two or three years (by article sixth) to the widows of such clergymen as have not made fifteen annual payments.—Should this supposition, however, be a year too much, or too little, no great difference will arise.

" According to these suppositions, the solution of the following question will determine whether this scheme is adequate or inadequate.

" What is the value to a person of a given age, in annual payments during life, the first payment being made immediately, of an annuity of one pound for sixteen years, payable after his death, provided he lives four years, or so long as to make five annual payments?

" Answer. Find (by question tenth, in observations on reversionary payments, &c.) the value, in annual payments during the given life, of an annuity payable forever, or of a perpetuity, after the failure of a life four years older than the given life. Diminish this value in the proportion of the value of the perpetuity to the value of an annuity for sixteen years, found in table second. And this reduced value, multiplied by the value of one pound to be received at the end of four years, and also by the probability that the given life shall exist four years, (found in tables third, fourth, or fifth) will be the answer.

" Supposing the given life thirty, and reckoning compound interest at four and a half per cent. the answer thus calculated will be very nearly a quarter of a year's purchase—Supposing the age forty, the answer will be three-tenths of a year's purchase.—This supposes all the clergy who marry, to leave, at their deaths, either widows or families of children.—In Scotland, for the last twenty-seven years, one in twenty-six, of all the ministers who had been married, have died widowers without children. In the present case, let only one in twenty be supposed to die so circumstanced, and the consequence will be, that the values just given ought to be lessened a twentieth

part; or, that the annuity being one pound, the annual payment ought to be four shillings and eight pence for the age of thirty, and five shillings and eight pence for the age of forty.

" From hence it follows that, taking all ages together, five shillings per annum for life, ought to be paid by every married member of such an establishment as that under consideration, for every annuity of one pound promised to his widow and children; or that the proportion of the annuity to the annual payment ought to be four to one, and not five to one as in this scheme.

" I have taken interest at four and a half per cent. because I suppose it possible in America to improve money perfectly at this rate of compound interest. If interest may be taken as high as six per cent. the proportion in the scheme, of the annuity to the annual payment, will be nearly right.

" I have further supposed, that no such extraordinary payment is made on a second marriage as is mentioned in article fourth. And that the meaning of article ninth is, that if there be a widow and one or more children, and the latter should all die before the end of thirteen years, the whole annuity shall be payable to the former, if then living and single. If this is not the *meaning of this article, a difference that seems improper will be made between the provision for a widow without children, and a widow with children.

" I also suppose the interest of all the money arising from benefactions, to go towards increasing equally annuities just adequate to the annual payments, and capable of being supported by them, without any aid from charitable benefactions.

" Batchelors might, I think, be induced to encourage such a scheme as this, †by offering that, should they marry after becoming members, all the payments they had previously made, should entitle their widows and children to the same annuity, as if they had been married before they became members.

" This is the best account I can give of this scheme on a general examination of it. A more minute and accurate exa-

* The meaning of the article is as Dr. Price understands it.

† It was always intended that payments made by Batchelors before marriage should be thus taken into the account.

mination might be made; but it would require some computations that would take up a good deal of time; and the result, I imagine, would not be very different."

After reading the foregoing paper of remarks by Dr. Price, the corporation proceeded to finish their business; and, among other things—Resolved, that any clerical member, whose turn it may be to preach the annual sermon, agreeably to the rule of October, 1769, may have the privilege of engaging any other clerical member to preach in his stead; but he who thus substitutes another to preach for him, shall be considered as having thereby given up his own turn; and moreover, the person whose turn it is to preach shall, at least three months before the annual meeting, give notice to the president that he is to do the duty himself, or send the name of the person whom he has engaged in his stead. And if he fails in this, the next in turn after him shall have notice from the president to be prepared, or to nominate another.

Francis Hopkinson, Esq; having declared it inconvenient for him to serve longer as one of the treasurers of the corporation, they agreed to choose another in his stead, and returned him their thanks for his past faithful services.

The Rev. Dr. Smith of Philadelphia, Dr. Chandler of Elizabeth-town, and Mr. Odell of Burlington, are appointed a committee to draw up and publish, within one month, an abstract of the proceedings of the corporation from its first institution, with a state of the funds and a list of the benefactions.—Any members who have any alterations or amendments to propose, relative to the fundamental laws or scheme of annuities, are desired to bring the same in writing to next meeting, which is to be held at Elizabeth-town in New-Jersey, the first Wednesday after the Feast of St. Michael, 1774.

WE HERE INSERT A GENERAL ACCOUNT OF THE ENCOURAGEMENT AND ASSISTANCE HITHERTO RECEIVED BY THE CORPORATION; WHO HEREBY RETURN THEIR SINCERE THANKS FOR THE SAME, TO THE GENEROUS AND WORTHY CONTRIBUTORS.

*BENEFACTIONS, SUBSCRIPTIONS, &c. FOR 1769 AND 1770, VIZ.

	£.		
To the congregation of Christ-Church, Philadelphia, for their contribution made at the church doors, at the first annual meeting of the corporation, October 10th, 1769.	40	0	6
To the Rev. Dr. Richard Peters, president of the corporation, for his kind benefaction of two hundred pounds,	200	0	0
To a gentleman of Philadelphia, by the Rev. Mr. Cooke,	10	0	0
To a gentleman, by the Rev. Dr. Smith, -	6	0	0
To a lady, by the same hand, - -	1	0	0
To a gentleman, by the Rev. Dr. Chandler,	6	0	0
To a gentleman, by the same hand, -	3	0	0
To a person unknown, by the Rev. Dr. Peters,	0	15	0
To several ladies, by the Rev. Mr. Duchè -	14	8	0
To Mrs. Jackson, by the Rev. Mr. Craig, -	1	0	0
To Mrs. Vanlear, by the same hand, - -	1	0	0
To the Lord Bishop of London, by the Rev. Dr. Peters. - - - -	33	0	0
To his excellency Governor Franklin, by the Rev. Mr. Odell, - - -	10	0	0
To the congregation of St. Mary's Church, Burlington, by the same hand, - -	5	8	0
To the congregation of St. Andrew's Church, Mount-Holly, by the same hand, -	2	5	9
To the Hon. Sir William Johnson, Bart. by the Rev. Dr. Auchmuty, - -	9	7	6
Carried forward,	£. 343	4	9

* The current money in these provinces being of different value, the several articles are reduced into the currency of New-Jersey and Pennsylvania, where a Spanish milled dollar of seventeen penny-wieght and six grains, passes for seven shillings and six pence; but in New-York for eight shillings.

	£.	s.	d.
Brought forward,	343	4	9
To the congregation of Trinity Church New-York, for their generous contribution made at the annual meeting of the corporation, October 2nd, 1770, - - -	140	11	3
To a person unknown, by the Rev. Dr. Auchmuty, - - - -	3	0	0
To another person, by the same hand, -	1	17	6
To a lady unknown, by the Rev. Dr. Ogilvie,	3	0	0
To a military gentleman, by the same hand,	3	0	0
To another military gentleman, by the same hand, - - - -	3	0	0
To another military gentleman, by the same hand, - - - -	1	17	6
To a gentleman unknown, by the Rev. Dr. Auchmuty. - - - - -	2	16	3
To a lady, by Dr. Ogilvie, - - .	3	0	0
To the Rev. Mr. Provoost, by the Rev. Dr. Auchmuty, - - - -	9	7	6
To the Rev. Mr. Forbes, by the same hand,	1	7	0
To a lady unknown, by the Rev. Dr. Ogilvie,	3	0	0
To a gentleman unknown, by the Rev. Dr. Auchmuty, - - - - - -	8	4	0
To a lady unknown, by the same hand, -	1	10	0
To the Rev. Mr. Preston, by the Rev. Dr. Chandler, - - - - -	1	14	0
To the society for the propagation of the Gospel, their annual contribution of sixty pounds Sterling, - - - - -	97	0	7
To Mr. William Hilton, by the Rev. Dr. Chandler, - - - - - - - -	0	18	9
Contributions of the Clergy of New-York, for 1770, - - -	57	0	0
Ditto, of the Clergy of Pennsylvania, -	47	0	0
Ditto, of the Clergy of New-Jersey. -	39	0	0
One year's interest of two hundred pounds put out in Pennsylvania, by Francis Hopkinson, Esq. treasurer to the corporation for that province, - - -	12	0	0
Fines exacted by Mr. Hopkinson, on subscriptions not paid when due, agreeably to the third law, - - -	1	2	0
Sum total for 1769, and 1770, - -	£. 784	11	1

BENEFACTIONS, SUBSCRIPTIONS, &c. FOR 1771.

	£.	s.	d.
To colonel Henry Laurens of Charlestown, South-Carolina, by the Rev. Dr. Peters,	7	10	0
To Mr. J. M. of Philadelphia, by the Rev. Dr. Smith,	1	0	0
To Mrs. P** of Philadelphia, by the same,	2	0	0
To Thomas Smith, Esq. of Charlestown, South-Carolina, by the same,	3	0	0
To Benjamin Elliot, Esq. of the same place, by the same,	3	0	0
To Robert Pringle, Esq. of the same place, by the same,	6	0	0
To John Smyth, Esq. of Perth-Amboy, by the same.	3	0	0
To colonel Armstrong of New-Castle county, on Delaware, by the same,	5	0	0
To John Morton, Esq. of Chester, in Pennsylvania, by the Rev. Mr. Craig,	3	0	0
To Mr. John Crosby, jun. of the same place, by the same,	2	0	0
To Henry Hale Graham, Esq. of the same place, by the same,	1	5	9
To the congregation of St. Martin's Chichester in Pennsylvania, by the same,	1	1	4
To Lord Dartry of the kingdom of Ireland, by col. Fell,	5	2	0
One year's interest received by Mr. Hopkinson, on a bond for one hundred pounds put out in Pennsylvania,	6	0	0
To the society for the propagation of the gospel, for their annual contribution of sixty pounds sterling (exchange this year at sixty per cent.)	96	0	0
One year's interest received by Mr. Hopkinson, on a bond for two hundred pounds	12	0	0
To the congregation of St. Peter's Church, Amboy, for their contributions at the annual meeting, 1771.	30	3	2
To two persons unknown, by Cortland Skinner, Esq.	1	15	4
Carried forward,	£. 188	17	7

	£.		
Brought forward,	188	17	7
One year's interest on fifty-seven pounds, sixteen shillings and two pence half-penny put out in New-Jersey, by the Rev. Dr. Chandler, treasurer to the corporation in that province,	4	0	9
One year's interest on one hundred and eighty-seven pounds ten shillings, put out in New-York, by Jacob Le Roy, Esq. treasurer to the corporation for that province, - -	13	2	6
Contributions of the clergy in Pennsylvania, for this year, - - - -	48	0	0
Fines paid by ditto, - - - -	0	15	3
Contributions of the clergy of New-York, for this year, - - -	30	0	0
Ditto of the clergy of New-Jersey, -	39	0	0
Sum total for 1771.	£. 323	16	1

BENEFACTIONS, SUBSCRIPTIONS, &c. FOR 1772.

BARBADOES COLLECTION.

The particular thanks of the corporation are in the first place given this year to the worthy inhabitants of Barbadoes, whose names are in the following list; for their sundry Benefactions, transmitted by the Rev. Mr. Thomas Wharton, and Henry Duke, Esq. through the hands of the Rev. Dr. Smith, viz.

	Barbadoes Currency.		
The hon. Abraham Cumberbatch, Esq. -	£. 20	0	0
The hon. Henry Frere, Esq. - -	10	0	0
The hon. Conrade Adams, Esq. - -	7	10	0
The hon. Gedney Clarke, Esq. - -	10	0	0
The Rev. and hon. Mr. Robert Brathwaite, -	10	0	0
The hon. Sir John Gay Alleyne, Baronet, -	5	0	0
The hon. Samson Wood, Esq. - -	5	0	0
The hon. Hilary Rowe, senr. Esq. - -	1	17	6
The hon. Hilary Rowe, junr. Esq. -	1	17	6
The hon. Samuel Wallcot, Esq. - -	3	15	0
Henry Duke, Esq. - - -	5	0	0
John Wheeler Ridgway, Esq. - -	5	0	0
Philip Lovell, Esq. - - -	2	10	0
John Burke Esq. - - - -	2	10	0
Carried forward,	£. 90	0	0

		Barbadoes Currency.		
Brought forward,	£.	90	0	0
William Gibbs Alleyne, Esq. - -		2	10	0
Joseph Miller, Esq. - . - -		1	17	6
Edward Pare, Esq. - - -		1	17	9
Thomas Best, Esq. - - -		6	5	0
Henry Walker, Esq. - - -		3	15	0
Thomas Payne, Esq. - - -		1	17	6
William Haggat, Esq. - - -		1	17	6
The Rev. Mr. Edward Brace, - -		5	0	0
The Rev. Mr. William Duke, - -		5	0	0
The Rev. Mr. Robert Boucher, - -		5	0	0
The Rev. Mr. Thomas Wharton, - -		5	0	0
The Rev. Mr. William Terrill, - - -		5	0	0
The Rev. Mr. Thomas Duke, - -		5	0	0
The Rev. Mr. James Butcher, - -		5	0	0
The Rev. Mr. Joseph Hebson, - -		5	0	0
The Rev. Mr. Richard Saer, - -		3	15	0
The Rev. Mr. Michael Mashart, - -		2	10	0
William Moore, Esq. Attorney-General, -		3	15	0
Timothy Blenman, Esq. - - -		5	0	0
Samuel Moore, Esq. - - -		3	15	0
Dr. Thomas Pollard, - - -		5	0	0
Henry Armell Pollard, Esq. - -		1	17	6
George Errington, Esq. - - -		2	10	0
Thomas Hethersall, Esq. - -		2	10	0
Joseph Mosely Esq. - - -		1	17	6
Robert Beckles, Esq. - - - -		1	17	6
Mrs. Catharine Cox, - - -		1	17	6
Benjamin Bostock, Esq. by Rev. Mr. Morrison,		3	15	0
George James, Esq. by the same, - -		1	17	6
John Freke Esq. by the same, - -		1	17	6
A person unknown, by Rev. Mr. Wharton,		1	17	6
A person unknown, by Rev. Mr. Hebson, -		1	17	6
The neat profits of a benefit representation, entitled "*Columbus*," - -		52	15	10
Total	£.	250	6	1
Deduct what was paid for advertisements, &c.		2	3	3
Remains,	£.	248	2	10

The above sum of £. 248 2 10, is equal to £. 190 9 8 sterling, which was remitted in a sterling bill, and produced in Pennsylvania money,	£. 304	15	6
To Rev. Dr. Smith, for the consideration paid to him by Mr. *John Dunlap*, for the privilege of printing the poems of the Rev. Nathaniel Evans, A. M. deceased, late missionary for Gloucester county, in New-Jersey,	20	0	0
To Henry Zachary Smith, Esq. of Barbadoes,	7	12	7
To a lady unknown, by Daniel Coxe, Esq.	3	0	0
To Thomas Coombe, Esq. by the Rev. Mr. Coombe, - - -	1	14	0
To Mr. Joseph Wharton, by the same,	1	14	0
To Edward Biddle, Esq. by Mr. Hopkinson,	3	0	0
To Mr. Thomas Asheton, by the same,	1	0	0
To sundry persons unknown, by the Rev. Mr. Duchè, - - -	11	2	0
To Dr. Benjamin Rush, by the Rev. Mr. Coombe, - -	1	14	0
To Isaac Hunt, Esq. by the same,	1	14	0
To the congregation of Christ-Church Philadelphia, for their generous contribution, made at the annual meeting of the corporation, October 8th, 1772, - - -	120	3	4
To the society for the propagation of the gospel, their annual contribution of sixty pounds sterling, exchange at fifty-seven and a half per cent. - - -	94	10	0
Interest received be Mr. Hopkinson, on a bond for one hundred pounds put out in Pennsylvania, - - -	6	0	0
Interest received by Mr. Le Roy, on sundry sums put out in New-York,	18	14	1
To Thomas Bartow, Esq. by the Rev. Dr. Chandler, - -	3	0	0
To a person unknown, by the same, -	0	8	5
To William Pigeon, Esq. by the Rev. Mr. Thompson, - -	6	0	0
To Joshua Lawrence, Esq. by the same,	3	0	0
Interest received by the Rev. Dr. Chandler, on one hundred and twenty-one pounds, seventeen and six pence, put out in New-Jersey,	8	10	6
Contributions of the clergy of Pennsylvania, 1772, - - - - -	57	0	0
Fines paid by ditto, . - -	1	12	4
Carried forward,	£. 676	4	9

Brought forward,	£. 676	4	9
Contributions of the clergy of New-York 1772,	45	0	0
Ditto of the clergy of New-Jersey. -	30	0	0
Sum total for 1772,	£. 751	4	9

BENEFACTIONS, SUBSCRIPTIONS, &c. FOR 1773.

To John Dickinson, Esq. of Pennsylvania, by the Rev. Dr. Smith, - -	13	10	0
To Alexander Ross, Esq. of Jamaica, by the same, - - -	6	0	0
To Thomas Lynch, Esq. of South-Carolina, by the same, - -	8	10	0
To a lady unknown, by the Rev. Dr. Ogilvie,	4	13	9
To a gentleman, by the same, -	3	0	11
To another gentleman, by the same,	1	5	3
To the congregation of Trinity Church, New-York, for their generous contribution made at the annual meeting of the corporation, October 5th, 1773. - -	92	16	8
To the Society for the Propagation of the Gospel, for their annual Contribution of Sixty Pounds Sterling, - - -	101	5	0
To an officer, by Dr. Ogilvie, - -	4	13	9
To Jacob Le Roy, Esq. for Ten Guineas to purchase a Seal for the Corporation, -	17	0	0
Interest Money received by Jacob Le Roy, Esq. on sundry Sums put out in New-York,	18	5	2
To the Rev. Mr. Sayre's Congregation for their Benefaction, - - -	8	10	7
Interest Money received by Francis Hopkinson, Esq. on sundry Sums put out in Pennsylvania, - - - - - - -	48	12	0
To Richard Hockley, Esq. for his annual Donation,	5	0	0
Interest on sundry Bonds, received by Samuel Powel, Esq. Treasurer for Pennsylvania,	36	2	4
Subscriptions of the Clergy of New-York, 1773,	110	12	6
Ditto of the Clergy of New-Jersey, - -	33	0	0
Ditto of the Clergy of Pennsylvania, -	58	10	0
A Fine for Default, - - -	0	4	0
Carried forward,	£. 571	11	11

Brought forward,	£. 571	11	11
To the hon. James Hamilton, Esq. for his Benefaction, by the Hands of Rev. Dr. Peters,	20	0	0
Sum Total for 1773,	£.591	11	11
To which add for - 1772, - -	£.751	4	9
1771, - -	323	16	1
1770, 1769, -	784	11	1
Total amount of Benefactions and Subscriptions, - - - -	£.2451	3	10
Whereof Jacob Le Roy, Esq. Treasurer for New-York, has - -	£.788	0	5
Ditto Rev. Dr. Chandler, Treasurer for New-Jersey, has - -	204	3	5
Ditto Samuel Powell, Esq. Treasurer for Pennsylvania, has - - -	1353	13	10
Total Stock, December 30, 1773, -	£.2345	17	8

Balance expended by the sundry Treasurers, in paying the Accounts of Printers, &c.—viz.—

By the Treasurer for New-York,	£.40	10	6	£.103	12	8
By the Treasurer for New-Jersey,	14	8	8			
By the Treasurer for Pennsylvania,	48	13	6			
Add to the Expenses for 1773, -				£.1	13	6
Stock and Expenses,				£.2451	3	10

Additional Rule, made October 3d, 1771, respecting the Treasurers.

The several Treasurers shall correspond with each other, in order that monies may be occasionally transferred from one to another, for the putting the same more readily out to interest; and upon such transfers, the Receipt of one Treasurer shall be a sufficient discharge to another.

A LIST OF THE CLERGYMEN WHO ARE ANNUAL CONTRIBUTORS, WITH THE CLASSES IN WHICH THEY SUBSCRIBE, AND THE TIMES FROM WHICH THEIR FIRST PAYMENTS COMMENCED; TAKEN FROM THE BOOK OF MINUTES, p. 22, &c. THE NEW CONTRIBUTORS BEING INSERTED ACCORDING TO THEIR CLASSES.

	Dol.	£.	Commencing
WILLIAM SMITH, D. D.	24	9	
Samuel Auchmuty, D. D.	24	9	
Miles Cooper, L. L. D.	24	9	
John Ogilvie, D. D.	24	9	
Charles Inglis, A. M.	24	9	October 1770
Jacob Duchè, A. M.	24	9	
Leonard Cutting, A. M.	24	9	
Thomas Coombe, A. M.	24	9	
William White, A. M.	24	9	
Samuel Magaw, A. M.	20	7 10	October 1773.
John Andrews, A. M.	20	7 10	
Thomas Bradbury Chandler, D. D.	16	6	
Richard Charlton, A. M.	16	6	
Jonathan Odell, A. M.	16	6	October 1770.
Samuel Seabury, A. M.	16	6	
Rev. William Frazer,	16	6	
John Sayre, A. M.	16	6	
Rev. William Stringer,	16	6	October 1773.
Samuel Cooke, A. M.	12	4 10	
Philip Reading, A. M.	8	3	
William Currie, A. M.	8	3	
George Craig, A. M.	8	3	
Thomas Barton, A. M.	8	3	
Alexander Murray, A. M.	8	3	October 1770.
William Thompson, A. M.	8	3	
Abraham Beach, A. M.	8	3	
Rev. William Ayres,	8	3	
John Beardsley, A. M.	8	3	
John Preston, A. M.	8	3	
Rev. Harry Munro,	8	3	October 1771.
Rev. Mr. Blackwell,	8	3	October 1773.
Total,	476	178 10 0	

From the foregoing statement, it appears, that this Charitable Institution so far flourished during the first four years, that the total stock December 30, 1773, had amounted to £. 2451 3 10. It continued proportionably increasing for three years more, while the annual meetings of the corporation could be regularly held, amidst the operations of a revolutionary war—But sundry

clauses of the charters, especially after the Declaration of Independence, required alteration; and particularly the following; viz.

"We do hereby, for us, our heirs and successors, ordain, "order, and appoint, that the accounts and transactions of the "said Corporation, legally and properly vouched and authenti- "cated, shall, from time to time, and as often as demanded, be "laid before the Lords Archbishops, of Canterbury and York, "and the Bishop of London for the time being, or such person "and persons as they may, from time to time appoint for that "purpose in America; in order that the said Archbishops of "Canterbury and York and the Bishop of London, for the time "being, or such person and persons, appointed by them as "aforesaid, may ratify and confirm the said accounts, or sub- "ject them to such revisal, check and confirmation, as may be "thought just and reasonable." The charter-name, or style, was also exceptionable to many, viz. "The corporation for "the relief of the widows and children of Clergymen in the "communion of the Church of England in America." Added to this, so many of the Clerical as well as Lay members, whose names are contained in the Charters, having, after the Declaration of Independence, taken their option to become, or as they considered it, to continue British Subjects; the business of the corporation lay dormant, or suspended until the Definitive Treaty of Peace, and the Acknowledgment of our Independence by Great-Britain, in 1783. Our Church then, as set forth in the journals of the subsequent general convention of our Bishops, Clergy, and Laity, proceeded to organize itself, under the name of "The Protestant Episcopal Church in the United States of America." Under that organization, it was attempted to revive the foregoing plan, for the relief of the widows and children of the Clergy, in its original extent, as comprehending the three contiguous States of New-York, New-Jersey, and Pennsylvania; but foreseeing difficulties in such revival, so as to answer the pious purposes of the charity in its full extent; it was unanimously agreed to divide the stock, and to leave the members in each of the three States, to organize themselves, under the original charters, into separate corporations, with the aid and sanction of

he respective state legislatures; which has never been denied by any of them, but, with a truly liberal and catholic spirit, granted so far as applied for.

The church, on this occasion, as well as many former ones, is indebted to the good services of Bishop White, who drew up the following plan for dividing the stock; which has been adopted by the committees appointed to negociate such division in each of the three States.

CLERICAL CONTRIBUTIONS IN NEW-YORK.

Note; the treasurer's account for 1792 is wanting.

Dr. S. Auchmuty,	5 years at	Dolls. 24	Dolls. 120
Dr. Miles Cooper,	5	24	120
Leonard Cutting,	13	24	312
Charles Inglis,	6	24	144
Richard Charlton,	5	16	80
John Sayres,	5	16	80
Samuel Seabury,	4	16	64
John Beardsley,	5	8	40
John Ogilvie,	4	24	96
Henry Munroe,	1	8	8
Abraham Beach, since settled in New-York,	3	8	24
			Dolls. 1088

CLERICAL CONTRIBUTIONS IN NEW-JERSEY.

Dr. T. Chandler,	6 years at	Dolls. 16	Dolls. 96
Samuel Cook,	4	12	48
Jonathan Odell	6	16	96
William Fraser,	18	8	144
John Preston,	5	8	40
William Thomson,	3	8	24
Abraham Beach,	6	8	48
William Ayres,	5	8	40
Robert Blackwell,	3	8	24
Carried forward,			Dolls. 560

	Brought forward,		Dolls. 560
William Roe,	2	8	16
Henry Waddell			50
			Dolls. 626

CLERICAL CONTRIBUTIONS IN PENNSYLVANIA.

Dr. William Smith,	6 years at	Dolls. 24	Dolls. 144
Jacob Duchè	6	24	144
Thomas Coombe	3	24	72
William White	8	24	192
Samuel Magaw	12	20	240
John Andrews,	15	20	300
William Stringer,	2	16	32
Philip Reading,	7	8	56
William Currie,	6	8	48
George Craig,	6	8	48
Thomas Barton,	3	16	48
Alexander Murray,	6	8	48
Mr. Tingley,	1	8	8
Robert Blackwell,	7	8	56
Joseph Pilmore,	3	8	24
Joseph Clarkson	6	16	96
			Dolls. 1556

DONATIONS EXCLUSIVE OF CLERICAL SUBSCRIPTIONS.

Years.	New-York.	New-Jersey.	Pennsylvania.	Extra.
	Dolls.	Dolls.	Dolls.	Dolls.
1769 and 1770	511 80	78 20	731 13	346 75
1771		92 71	40 95	320 .
1772		41 12	432 17	1085 7
1773	352 12		102 67	308 67
1774	24 40			
1775	40			4 54
Since 1775	53 76	69 18	260 90	120
			201 86	
	982 8	281 21	1769 68	2185 3

The amount of monies paid, - - -	Dolls.	8488

DEMAND OF NEW-YORK.

Clerical contributions in New-York, - - -	1088	
Other contributions in New-York, - - -	982	8
One third of extra contributions, - - -	728	34
	Dolls. 2798	42

DEMAND OF NEW-JERSEY.

Clerical contributions in New-Jersey, - -	Dolls. 626	
Other contributions in New-Jersey, -	281	21
One third of extra contributions, -	728	34
	Dolls. 1635	55

DEMAND OF PENNSYLVANIA.

Clerical contributions in Pennsylvania, -	Dolls. 1556	
Other contributions in Pennsylvania, -	1769	68
One third of extra contributions, -	728	34
	Dolls. 4054	2

To ascertain the Demand of New-York call the present stock 1000; and say, As 8488, Amount of stock entire, is to 1000, so is 2798—Demand of New-York on stock entire, to $329\frac{2}{3}$; that is so many thousandth parts of stock reduced.

On the same principles the Demand of New-Jersey is $192\frac{2}{3}$ of such parts.

And the Demand of Pennsylvania is $477\frac{2}{3}$.

SERMON XX.

PREACHED IN CHRIST CHURCH, PHILADELPHIA,

APRIL 6, 1795.

AS THE INTRODUCTION TO A PLAN FOR THE ENCOURAGEMENT OF ITINERANT PREACHERS, OR MISSIONARIES, ON THE FRONTIER SETTLEMENTS OF THE UNITED STATES; AS AGREED UPON AT A CONVENTION OF THE BISHOPS, CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE SAID STATES; HELD IN THE CITY OF NEW-YORK, FROM TUESDAY, SEPTEMBER 11, TO WEDNESDAY, SEPTEMBER 19, 1792.

N. B. The Reason for placing this Sermon immediately after the foregoing one, notwithstanding their different dates, will appear in the Postscript.

PREFACE.

WHEREAS, at a Convention of the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States of America, held in the city of New-York, from Tuesday, September 11th, to Wednesday, September 19th, 1792, the following Act was passed, viz.

AN ACT OF THE GENERAL CONVENTION, FOR SUPPORTING MISSIONARIES TO PREACH THE GOSPEL ON THE FRONTIERS OF THE UNITED STATES.

1. RESOLVED, That it be, and it is hereby recommended to the Ministers of this Church, to preach a Sermon in each of the Churches under their care, on the first Sunday of September in every year; and if that day should not be adapted to the purpose, then on such other Sunday as the Minister and Vestry or Trustees of the congregation shall appoint, for the purpose of collecting money, in order to carry into effect this charitable design.

2. That the money, so collected, be entered in a record to be kept by the Vestries or Trustees of each congregation; and, by the Minister and Church Wardens or Trustees, be delivered to a Treasurer appointed by each State Convention; and, by him, transmitted to a Treasurer, who shall be appointed as herein after directed.

3. That such Missionaries as may be employed by this Church, be authorised to make collections of money, from such congregations on the frontiers as may contribute; and render an accurate account to the Bishop of this church in the state of Pennsylvania and the standing committee to be appointed by this Convention, of the sums thus collected.

4. That the Bishop of this Church in Pennsylvania, and the said standing committee, frame an address to the members of

this Church, recommending this charitable design to their particular attention; which address shall be read by every Minister, on the day appointed for the collection.

5. That the Bishop of this Church in Pennsylvania, and the said standing committee, have authority to appoint a Secretary and a Treasurer; the first to carry on the correspondence, and the other to keep the accounts, and the monies of the Institution.

6. That when it shall appear to the Bishop of this Church in Pennsylvania, and the standing committee to be appointed as aforesaid, that sufficient funds have been provided for the above purpose, they shall then employ such Missionaries, allow such salaries, and make such arrangements, as to them shall seem best; reporting regularly their proceedings to each General Convention.

And whereas the Bishop of this Church in Pennsylvania, together with the Subscribers, William Smith, Samuel Magaw, John Andrews, Robert Blackwell, Samuel Powel, and John Wood, were appointed a Standing Committee to manage this Charity, and make it known to the Public; the said committee Addressed the Public as follows, viz.

"THAT when the Congregations of our communion a few years ago, by a separation from the former center of their ecclesiastical union, had become unconnected with one another; the first objects which engaged the Conventions, successively held, were—the re-uniting of the component parts of the body—the obtaining of the Episcopacy—and the reviewing of the Liturgy;—objects of so great magnitude and difficulty, that the measures most proper to be pursued could not be ascertained, without frequent deliberation, nor determined on without much time and pains: although now happily carried into effect, with every appearance of stability, and, it is hoped, to general satisfaction and edification.

"Our Church being thus organized, on those principles of doctrine, discipline and worship, which we had inherited from the Church of England, and which had been handed down to us, through her, from the Apostles and the early Fathers of the whole Christian Church; it must be seen, that the principal object to be promoted by all, in their respective stations, as

the effect of so good a system, is an evangelical profession of Religion, manifesting itself in holiness of heart and life—an effect which may be looked for, wherever provision has been made for the stated preaching of the word, and the administration of the Sacraments.

" There are, however, many places, in which no such provision can be made by those who are to be benefited by it; owing to the difficulties attendant on the first settlement of a country, and to the circumstances of the settlers, which, in general, are barely competent to yield them a subsistence. Of persons thus situated, there are very many, on the extensive frontier of the United States; who, having been educated in the faith and the worship of our Church, wish to have the benefits of its ministry, but who are too few, in their respective neighbourhoods, to provide for it among themselves; or indeed to expect it at all, unless on the itinerant plan now proposed; and that to be principally supported by their richer brethren, who are also more advantageously situated for a combined effort.

" Under these circumstances, the Convention have thought it a duty, arising out of the trust committed to them by the Great Head of the Church, to direct their attention to a people, whose circumstances so strongly claim it; and to call on the pious and liberal members of their communion, to aid them in the undertaking which these sentiments have suggested.

" It has ever been held a duty, incumbent on every branch of the Christian Church, not to neglect, as far as opportunity shall offer, the publishing of the glad tidings of salvation, even to heathen nations. Accordingly, it cannot but be the desire of every member of our Communion, that something may be attempted by us, in due time, for assisting in every laudable endeavour for the conversion of our Indian neighbours, notwithstanding former disappointments and discouragements: And it is the sincere wish and prayer of those who now address you, that the day may not be far distant, when Providence shall open the door, and we shall avail ourselves of the opportunity, for so good a work. But if this be a duty, how much more so is the extending of aid to those, who are of one Faith and one Baptism with ourselves; but who, from unavoidable causes,

are without those means of public worship, which the Divine Author of our religion has accommodated to the wants and weaknesses of human nature; and which he saw to be, on those accounts, necessary for upholding the profession of his name.

" The promise of Christ, to be with his Church to the end of the world, will never fail; and yet particular branches of the Universal Church may either flourish or decline, in proportion to their continuing in a pure profession and suitable practice on the one hand, and to their falling into error, or indifference and unholy living, on the other. However prosperous, therefore, the beginning of our Church in this new world hath been, she will have little reason to look up for a continuance of the Divine Blessing, if, when she contemplates so many members of her communion " scattered abroad, as sheep having no shepherd," she does not use her diligence to bring them within Christ's Fold, and to secure to them a stated administration of the ordinances of his religion.

" Such was the care, in times past, of the Bishops, and of the most eminent of the Clergy, and of the Laity of the Church of England, for the fellow members of their communion; when struggling with the difficulties of settlement in the then infant Colonies, now the Independent States of our confederated Republic. The very existence of our Church, in some of these States, must be ascribed, under the blessing of God, to the aids, to which we here look back with gratitude: The degree of her prosperity, in every one of them, must have been owing, more or less, to the same cause: And therefore the example is what we ought, in reason, to imitate; so as to consider our brethren on the frontiers as not to be deserted because they are distant, but, from their remote situation, as the especial objects of our concern.

" In accomplishing that labour of Love, which has been projected by the Convention, we shall be doing what may be expected of us, not only as Christians, but as good citizens of a land of Liberty and Law; the best security of both being moral principles and habits; which can only be derived from the influence of religion on the minds of the people. For however it may be contended by some, that the sense of religion

is unconnected with the duties of civil life, we owe it to God, and to our country, to guard the members of our church against that licentious principle; and, accordingly, to endeavour the extension of Christian knowledge, as well with a view to temporal peace and prosperity, as for the securing of the immortal happiness of a better life.

"Under the impression of these sentiments, we hope for the concurrence of all the members of our church in the undertaking now proposed to them: and intending, with the Divine Aid, to exert our best abilities for a faithful administration of the trust reposed in us by the convention, we subscribe ourselves,

"Your affectionate Brethren,

"WILLIAM WHITE, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania.

"WILLIAM SMITH, D. D.
"SAMUEL MAGAW, D. D.
"JOHN ANDREWS, D. D.
"ROBERT BLACKWELL, D. D.
"SAMUEL POWEL, } Esquires.
"JOHN WOOD, }

} The standing committee appointed by the convention."

Philadelphia,
April 22, 1793.

PRAYER BEFORE THE FOLLOWING SERMON.

O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; have mercy on all those who know not Thy name and are scattered as sheep without a shepherd. Have mercy also on those, who having once known, or been baptized into, Thy name, forget, neglect, or profane the same; and so reclaim or fetch them home, blessed Lord! to Thy flock, that they may be saved among the true Israel, and made one fold, under one shepherd, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end.

SERMON XX.

St. MARK, Chap. VI. ver. 34.

And Jesus, when He came out, saw much people, and was moved with compassion toward them; because they were as sheep not having a shepherd. And He began to Teach them many things.

THIS passage of our Saviour's life, as recorded by St. Mark, in the text, is very important, and suitable to the occasion of this Sermon; as it leads our meditations to the original institution and authority of a Gospel-ministry.

It is noticed more at large by some of the other evangelists—St. Matthew says,* "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He, unto his disciples, the Harvest truly is plenteous, but the Labourers are few. Pray ye, therefore, the Lord of the Harvest, that He will send forth labourers into his harvest."

We see, then, that St. Mark, in our text, declares that our blessed Saviour, in consequence of the compassion wherewith he was moved towards this multitude, who were as sheep without a shepherd;

* Mat. Chap. IX. ver. 36, 37, 38.

began, in person, to teach them many things, essential to their instruction, conversion and salvation—but St. Matthew* declares further, that our Saviour, besides his becoming their first Preacher and Teacher Himself, looks anxiously forward and points out to them, a more permanent provision and establishment, by means of a standing order of Preachers and Labourers in his vineyard, with whom he promised to be present unto the end of the world—St. Luke, also, in his account of this passage of our Saviour's life, tells us that when (in consequence of this promise) He sent out, at once, seventy disciples, to work miracles and to preach among this destitute multitude, two and two before His face, in every city, and place, whither He himself would come; He warns those Preachers and Missionaries of the difficulties and troubles which they must expect to struggle with in the faithful discharge of their missions. "Go your "ways," says He: "Behold I send you forth as "Lambs among Wolves!" But be ye not dismayed! "Go ye first to the lost sheep of the house of Israel;† "and as ye go, Preach, saying the kingdom of hea- "ven is at hand. Heal the Sick, cleanse the Lepers, "raise the Dead, cast out Devils; freely ye have "received, freely give; provide neither gold nor "silver nor brass in your purses, nor scrip for your "journey, neither two coats, nor shoes, nor yet "staves; for the workman is worthy of his meat. "Be wise as serpents, but harmless as doves; but "beware of men, for they will deliver you up to the

* Mat. Chap. x. † Luke, Chap. x.

" councils, and they will scourge you in their syna-
" gogues, and ye shall be brought before Governors
" and Kings for my sake, for a testimony against
" them and the Gentiles; but when they deliver you
" up, take no thought how or what you shall speak,
" for it shall be given you in that same hour, and ye
" shall speak; for it is not ye that speak, but the
" Spirit of your Father that speaketh in you.—Fear
" not them which kill the body, but are not able to kill
" the Soul; but rather fear Him who is able to de-
" stroy both Body and Soul, in Hell. Are not two
" sparrows sold for a Farthing, and one of them shall
" not fall to the ground without your Father—The
" very hairs of your head are all numbered—Fear ye
" not, therefore; ye are of more value than many
" sparrows—For whosoever will confess me before
" men, him will I confess also before my Father which
" is in heaven; but whosoever shall deny me before
" men, him will I also deny before my Father which
" is in heaven"—

The seed of my Father's kingdom which is committed to you to sow in this world, is but a small seed—" It is like to a grain of mustard-seed, which a " man took and sowed in his field, (which indeed is " the least of all seeds); but when it is grown, it is " the greatest among Herbs, and becometh a Tree; " so that the Birds of the Air come and lodge in the " Branches thereof."* In like manner (as if he had said)—" The Gospel Seed, when sown and nursed by you, and watered from on high by the dews of

* See and compare St. Matthew, Chap. 13 and 24—St. Mark, Chap. 4—St. Luke, Chap. 13—Isaiah, Chap. 59, and Chap. 60, &c.

heavenly love and grace shall become a great tree, towering above the cedars of Lebanon, and extending its boughs to the ends of the earth; while men of all Nations and all Languages, shall come and lodge in Spiritual Joy under the branches thereof—For, before the End comes, this Gospel shall be preached in all the world and to all men. They shall fear the name of the Lord from the west and his glory from the rising Sun; and the abundance of the isles, or sea, shall be converted to it, and the forces of the Gentiles shall come to its shadow."

Animated by these divine promises and prospects, the Bishops and Clergy of our Church, considering that part of the great and divine trust, (which was committed by Christ to his Apostles, his Disciples, and their Successors,) had devolved upon them, as preachers of His blessed Gospel; and consequently that it was their duty in gratitude to the great Head of the Church, for His mercies to themselves, to labour earnestly—*first*, to succour and strengthen the fainting brethren of their own communion, who are in danger of being "destroyed for lack of knowledge;" and *secondly*, as far as in their power, to propagate the heavenly influence of Christianity among their neighbours, who sit in darkness and the shadow of death; I say, upon these considerations, the Bishops and Clergy of our Church, with the full approbation and consent of the Lay Members, formed the plan and resolution, of establishing and supporting, some Itinerant, or Missionary Clergy to preach the Gospel to the dispersed inhabitants of their communion, on the wide frontiers of the

United States; and as occasion might offer, to our Indian neighbours. The management of this benevolent plan, and the communication of it, by an address to the members of our Church, throughout the union, was entrusted to a special committee residing in the city of Philadelphia, as set forth in the preface to this Sermon, stating the nature and design of the charity, to which your aid is now solicited; and I trust that I am absolved from the necessity of observing to such a humane and enlightened Christian audience, as I now address, that our Church contemplates no Proselytism, no Monopoly in the propagation of Gospel-Knowledge, for the sake of power or filthy Lucre, which, in this work can have no room; but that we are led with a ready mind, and an eye to the recompense above, being, according to St. Paul, affectionately desirous of the happiness of our distressed fellow-Citizens and Christian Brethren inhabiting a wide frontier, and of our Heathen and untutored neighbours; "wishing to impart to them, not the Gospel of Christ only, but also our own souls, considering them as brethren and of one flesh, dear unto us!"—

It is indeed but a small part, a Mite cast into the treasury of God, that individual Christian denominations of Churches, or their particular congregations, struggling for the support of their own Zion, can contribute to this great work; without the sanction and aid of society and government at large. And such sanction and aid, I am bold to say, and hope it may be said without offence, the general government, and every particular government, within the confede-

ration of the United States, are bound to give; from the two-fold consideration, first, of its being a primary and professed object, of our orignal settlement in this country; and secondly, the best means of securing our peace and prosperity, in the enjoyment and improvement of our unparralleled rights and privileges! To this let me add a third consideration, infinitely surpassing both the others; namely, the recompense of reward, in a world to come, promised to those who are the blessed instruments of " turning many unto righteousness, and from the bondage of sin, to serve the living God!"

And first, that the propagation of Christianity was a main object expressed in the design of our original settlement in this extensive and fertile land, is a truth which the authentic documents of our Colonization will not suffer to be denied.—

To speak of the most ancient settlement, namely that of Virginia (and indeed to save your time, in referring to any others) the great Chancellor Bacon, in his speech at the opening of parliament in 1620, mentions this " Settlement as a call of Providence to " propagate the Gospel, and on that account, one of " the greatest glories of the nation. Now, for the " first time, says he, this kingdom hath gotten a por- " tion in the New World (a small portion it was then, " compared to what God, in his providence, hath " since given to these United States.) Let us improve " that portion, continues he, to the glory of God, " and our own happiness depending on His divine " favour—It is with the kingdoms on earth, as it is in " the kingdom of heaven—a grain of mustard-seed

" becomes a great tree." Indeed many years before Lord Bacon, and before any complete organized settlement either of South or North Virginia, afterwards called New-England, the venerable Hackluyt advocates the settlement of this part of the New-World (to which we are the rightful heirs, under God only,) from the pious consideration that " Set-" tlers emigrating from a Christian land, might " become the happy instruments of bringing many " pagans to the Faith of Christ."

In confirmation of these principles, our Patents of ancient date (granted to establish companies for improving trade and plantations in America) expressly enjoin, and covenant with, the first adventurers and settlers, the propagation of the Christian Faith; not only as a duty to God, from whom sovereignty is derived, " and under whom nations decree justice;" but as the best security for the peace and happiness of the individual settlers, colonies and states.

In early times our forefathers were not forgetful of these principles, nor of their vows to God and the solemn covenant, upon which their emigration was partly founded. Societies were formed, and much money expended, while these states remained as separate colonies, for the conversion and instruction of our pagan neighbours. Many of these societies have persevered to this day, some with greater and some with less zeal, according to the influence which religion has maintained, over their lives and characters. The success has not indeed been always answerable to the pious hopes and wishes of good men. Tares have been scattered among the wheat;

and an Enemy has not always done this; but by the conversation and evil example of many of our own Citizens, conversant with those untutored nations (for the purposes of trade and barter) the noxious seeds have been increased and multiplied.

But the happy æra now dawns, yea shines under a bright and risen sun, when the efforts of those scattered societies, however variant in the non-essentials of Christianity, may be collected under our Catholic and tolerant general government, into one bright and burning Focus; diffusing and disseminating its unextinguishable and undying rays, further and still further to the utmost bourne of this New World; and when these traders will be subjected to the laws of morality and civil order.

This government, from the unforgotten prejudices and policy of former times, has, during its infant existence, been obliged to struggle with many hereditary obstructions to this great work—But the magnanimity of our national councils, and of our citizens, however divided in local and territorial interests, or in resentment of the wrongs endured from hostile and savage neighbours (under circumstances which would have provoked the more ambitious and less enlightened policy of other nations, to hold forth the Sword only) has gloriously led the temperate wisdom of our executive, to hold forth the wreath of Peace in the one hand, although well strengthened with the Sword in the other. Providence has smiled on this humane and Christian policy, and the prospect of speedy peace, "in all our borders," now dawns upon us.

This Peace, if established on the permanent foundation of Laws and equal Justice, in our Transactions with all our Neighbours, of every tribe and tongue, will be a precious gem, and one of the brightest in the diadem of glory which crowns the administration of our government; and to a gracious Providence we may then devoutly look up, when we offer ourselves as humble instruments, towards the accomplishment of its eternal purposes, "in making wars to cease," and extending Civilization, Humanity, and all the blessings of rational Liberty, good Government and Gospel-knowledge to the utmost ends of America; thus uniting and binding her various tribes and inhabitants, of every nation and every hue, into one Brotherhood, cemented by the indissoluble ties of mutual Interest and mutual Justice!

Such a conduct as this, must be approved in the sight of God and of all good men; and will finally reconcile the most savage nations to perpetual amity; and, in the meantime, sanctify coercion and a civilized war, until these good purposes are accomplished. When that happy Æra shall come, it will be recorded in our annals, as a second birth-day of all that is auspicious to the United States. The Sword it is hoped, will then be eternally sheathed, or beat into a Plough-Share, through every part of our extensive territory—

Concerning that territory, (I trust it may be said without offence) it is amply sufficient to answer all the purposes of the most rapid population, that can be made consistent with good government and civilization, for a number of years yet to come; without oc-

casion of war straitening the aboriginal natives too much in extent of ground, even according to their present habits of life. And when new and better habits, can be introduced among them, they will be well contented, and even solicitous, to part with their superfluous grounds, for the means of cultivating the remainder, as a civilized people, subject to laws and government.

This happy change of their manners we may hope for, if we assist them with the means of civil and religious instruction; or, in other words, the knowledge of agriculture, and the manual arts; together with such a share of Gospel-knowledge, in its primitive simplicity (untainted by the dogmas of sects or parties) as may be suitable to their circumstances. Then there will be no longer need to say, that they hold an extent of country, which God and nature have not made them fit to cultivate, and, therefore, that they hold it in direct injury to the progress of all that is valuable in civil life. But if we withhold, or deny our part, towards their instruction, and to enable them, by a change of their habits, to subsist within more confined limits, the reproach will revert upon ourselves; for St. Paul tells us—"God that made the "world and all things therein, seeing that he is Lord "of Heaven and Earth, hath made of one blood all "nations of men for to dwell on all the face of the "earth, and hath determined the bounds of their ha-"bitations; that they should seek the Lord, if haply "they might feel after him, and find him, though he "be not far from every one of us*."

* Acts, Ch. XVII. ver. 24, 26, 27.

On this subject, looking forward to the time promised, when, by the preaching of the Gospel, the clouds of Error and Infidelity shall be dispersed before the sun of Righteousness to the uttermost parts of this American world; I have, from my earliest days, felt unusual joy, approaching almost to enthusiastic rapture; and now, looking back to the opportunities which God hath given me of being instrumental in the diffusion of this heavenly Knowledge, in Teaching and Preaching for near half a Century past, somewhat of the glow of former earlier years enters into, and animates, my ebb of life! And if, on the different occasions when I have been called to preach on the great subject now before us; it was impossible to avoid the repetition of some of the same sentiments, and the quotation of many of the same texts, it is hoped the repetitions will not cloy the ear; but be considered as essential to a necessary degree of perfection in the several compositions, and according to the several occasions. I cannot, therefore, but embrace this, probably the last occasion, before so enlightened an audience (although it may be considered as some sort of repetition) still to press home the doctrine, that, according to the whole tenor of Prophecy and Gospel-economy, the accomplishment of this great work of civilization and evangelization, is near at hand. It is promised; it is described in Scripture revelation!—The whole of language and metaphor seems spent in the description of it—" All " people, all flesh, all nations and tongues, all the " isles of the heathen, the abundance of the sea, all " that are afar off, the forces of the Gentiles from

" sea to sea, from the rising up of the Sun to the " going down of the same, from East to the farthest " West—Salvation will be preached, and finally em- " braced among the nations of the earth."

Let us not slacken, therefore, but quicken our diligence, and set to our hands with might and valour, to assist pious Christians of every denomination, in making this a land of Gospel-knowledge, as well as Civil-Liberty; always " looking to the rock from whence we are hewn, and to the hole of the pit whence we are digged."*

Let me now proceed to apply, what has been offered from the text, concerning the Compassion, which, according to our Saviour's example and doctrine, we owe to our Brethren, who are as " Sheep having no Shepherd."

Hitherto, I have treated this subject upon a large and extensive scale, as relating to all people and all languages and tribes, with whom we, or our posterity, may have temporal intercourse or connection. Nevertheless, it was not my intention to deliver a political, but an evangelical, Sermon; so far, at least, as our Religious and Civil interests could bear a separation.

Professing ourselves, therefore, to be converted and convinced of the Truths of Christianity, we ought to strive with all our might to convert and convince others—and " to strengthen the Brethren, that the name and word of God, and His doctrine, be not blasphemed among the Gentiles." For this end, we are to use every lawful endeavour, and by all the

* Isaiah, Ch. LI. ver. i.

means in our power, to promote such a general, and even universal, Plan of Instruction and Dissemination of divine Knowledge, as hath been described above. Nay, we are not only to be active in so good a work, but active against all its Enemies; especially those who may be found at work along the widely extended, and yet thinly settled, Frontiers of these United States; always bearing in mind the dangers, to which our fellow citizens there lie exposed of falling, or of being seduced into Error, if they are wholly left, "as Sheep without Shepherds," in a vast and dreary Wilderness! Think also of the dangers of their more Western savage neighbours; and may God open your Hearts and your Hands, to give freely and abundantly. Amen.

PART II.

BEING A SUPPLEMENT TO SERMON XX.

The above was the Conclusion of the Original Sermon, preached in 1793, and prepared for the Press, but not printed, for the following Reasons; viz. A subsequent General Convention of the Bishops, Clergy, and Laity of our Church, considering that little had been done in sundry of the states, (and in some of them nothing at all) for the Establishment and Promotion of this Charity, (as contemplated by the Act of the General Convention, hereunto prefixed, by way of Preface to the Sermon); and considering further, that the Funds of the "Corporation for the relief of the Widows and Children of our clergy," were divided among the three states of New-York, New-Jersey and Pennsylvania, for the Reasons given in the Appendix to the foregoing Sermon XIX, (because it was found difficult to manage them

by the same Body, as a Corporation; in three separate or distinct States, now become independent of each other by means of the Revolution); it was, therefore, concluded, " That it would be more difficult, and less practicable, without the aid and protection of the Legislature of the Union, to manage the Plan of a General Mission, among the Frontier-Settlers of sixteen or seventeen different states; and extend our aid to our Indian neighbours also.

Both plans were, therefore, suspended, and left to be prosecuted independently of each other, for the separate Benefit of the respective States; where, it is hoped, they will be zealously, and with a holy emulation, revived and carried into execution.

In order to aid this good purpose, the Author has preserved and published, in the present Collection of his Writings, the original Plans of both Charities, and annexed them to the two Sermons, which were respectively preached at the first introduction of the same.

But, although in the year 1793, when this missionary Sermon was first preached, the Author had heard something, (for Robison's " Proofs of a Conspiracy" had not then appeared in America) concerning a new and Wonder-working Philosophy, which was to supplant, or supply the place of, Christianity; yet he always knew that there were men, " wise above what is written," Enemies to the Cross of Christ, hard at work against his holy name. But he knew not yet " That Associations had been formed and organized, in the *old* World, and some also in the *new*, (if we may believe what hath been lately announced in sundry of our news-papers) in order to destroy the blessed Gospel of Christ, to root out all religious and civil establishments, and to overturn all existing Governments, throughout the civilized parts of the world."

Convinced, therefore, as we are or ought to be— " That the true Basis of all good Government; of Order, Peace and Happiness, in Society; of Civilization and

the best interests of Mankind,—is the REVEALED WORD OF GOD—the pure Doctrines written and contained in the books of the old and new Testaments, and specially sanctioned by CHRIST himself in his blessed Gospel;" I say, thus convinced, we cannot but look upon ourselves as called to oppose all such *Apostles of Infidelity;* and if our Zeal and Indignation against them be strongly kindled, happy it is that we have an Apostle of Jesus Christ, nay, the Prince of his Apostles, to sanction and to guide us in our zeal—" If they " trouble you, says St. Paul*, and would pervert the " Gospel of Christ—if they strive to remove you from " Him that called you into the Grace of Christ, unto " *another* Gospel—I say, if we, (even we who are " Apostles); or if any men, even the most powerful " among men, or indeed more than men—Although " even an Angel from Heaven should preach any other " Gospel unto you, than that which we have preached " unto you, and ye have received,—Let him be *ac-* " *cursed*—If any man love not the Lord Jesus Christ— " let him be *Anathema Maran-atha*---let him be *accurs-* " *ed*," when the Lord comes to judgment.

I forbear, for the present, the adoption of good Dr. Whitby's Commentary upon this passage of St. Paul; and proceed (as some kind of Antidote to this New Philosophy) in the meantime to give an account---

First, Of its Authors; and of its Rise and Progress.

Secondly, Of their Principles, and the Doctrines taught in their Schools.

Thirdly, Of their Characters.

Lastly, I will conclude with a short Address, (possibly the *last* from the Pulpit or the Press) to the good Citizens of these United States; who, I am persuaded, are yet a great and uncorrupted Majority of the whole, who seek to retain the Gospel of Jesus Christ, and its

* Galat. Chap. I. ver. 6, 7, 8, 9—And 1 Corinth. Chap. XVI. ver. 22.

blessed Doctrines in their native Lustre and Purity, as a Rule of Faith, and a guide of life and manners, to the end of time!

In the first place, then, I am to give some account* of the Authors of this New Philosophy, whose avowed object is to "extirpate the Christian Religion;" to which I will add some account of the Rise and Progress of their infamous labours.†

The chief Author and Father of this abominable Illuminati System (as he himself boasts) was Dr. ADAM WEISHAUPT, Professor of the Canon Law, in the University of Ingoldstadt, originally a Jesuit; but, on the abolition of their Order, he changed his views; and, from being their Pupil, became their most bitter Enemy, pretending to establish a new Order, which should govern the world; struggling with the fallen Ex-Jesuits, and striving to persuade them that, under him and the New name of his Philosophy, they might regain their influence. He prevailed on some of them to join him; but they all retracted except two. He confesses to his friend Hertel, a Canon, his vile attempt to poison his Sister-in-law (the wife of Zwack, a lawyer) whom he had debauched, and who, he says, was four months gone with Child. He confirms this in a letter to Hertel, aforesaid, dated September 1783, where he confesses as follows, viz.

* This account is chiefly abstracted from Professor Robison's Proofs of a Conspiracy: but to reduce and digest it, as collected by him, into a compass fit to make part of a Sermon of any moderate length, was a hard task. It cost me three or four weeks' labour; whereas so many days could seldom be allowed for preparing several of the Sermons on funeral and other urgent public occasions.

† Robison is a learned, ingenious and elegant writer, and, it may be well believed, an honest one; but his copious materials must have been collected at different times, as he could procure books, and as other authentic documents chanced to fall in his way. I rejoice, however, that I have been able to come up to my own original idea of such an abstract for the purposes intended.

" I am in danger of losing my honour and my reputation by which I have long had such influence. What think you? My Sister-in-law is with Child—I have sent her to Euriphon—and am endeavouring to procure a marriage-licence from Rome. How much depends on this uncertainty?—there is not a moment to lose. Should I fail, what is to be done?—What a return do I make by this, to a person to whom I am so much obliged! We have tried every method in our power to *destroy the child*, and I hope she is determined on every thing—even d—. But alas Euriphon, is, I fear, too timid, and I see no other expedient. Could I but be assured of the silence of Celsus (a Physician at Ingolstadt,) he can relieve me; and he promised me as much three years ago. Do speak to him if you think he will be *stanch*—Could you but help me out of this distress, you would give me Life, Honour and Peace, and Strength to work again in the great cause. If you cannot, be assured I will venture on the most desperate Stroke, for it is fixed—I will not lose my Honour. I cannot conceive what the devil has made me go astray—me who have always been so careful, on such occasions; as yet all is quiet, and none know of it but you and Euriphon. Were there but time to undertake any thing—but alas! it is the fourth month—These damned Priests too—the action is so criminally accounted by them—it makes the utmost efforts and the most desperate measures absolutely necessary—The child may perhaps be got rid of—but as to the poor woman, four months gone with child, the sister of Zwack, then under *disciplina Arcani*—all is mystery and darkness." There is only an account that a sister of Zwack, whether the same or not, threw herself from the top of a tower, and beat out her brains. Thus far, as it concerns the particular philosophy of Weishaupt, the head of the Illuminati Society, in his confidential letters to some of his select friends.

Weishaupt seems astonished at his own success, and the rapid dispersion of his writings in Germany,

where, as Robison expresses it, the indelicate and coarse maw of the public is as ravenous, as the sensuality of the chiefs among the Illuminated, who really batten in the Epicurean Sty.

" O Man, Man! (exclaims Weishaupt) to what " mayest thou not be persuaded! Who would imagine " that I was to be the Founder of a New Religion? I " cannot but laugh when I think of the reception which " all these Religious lies have met with from the grave " and learned Divines of Germany and England." And elsewhere he boasts—" Had I fallen, My precious Order " would have fallen with me; the Order which is to bless " Mankind—I should not have again been able to speak " of Virtue, so as to make any lasting impression. My " example might have ruined many young men."

I proceed now, on the Second Head; which was to take some notice of their Principles, and the Doctrines taught in their Schools! And here Weishaupt will still be my great authority; whose principles indeed, are not always consistent with themselves; and, therefore, not easy to be digested into any regular system; but to be gleaned, as it were, from his various Letters, and a vain degrading Philosophy; impiously entombing Reason in Epicurean Sensuality—justifying Murders, Poisons and all manner of Iniquity; calling to its aid, as a Twin-companion, a gloomy Illuminati-gospel—a Gospel all over Darkness—"Darkness visible"—without a Ray of Light, unless it be a Spark from Hell—teaching and declaring Death to be an Everlasting Sleep!

Its Teachers strive to introduce themselves into the Confidence of the world, by propagating Romantic Notions, and making Enthusiastic Declamations, on the hackneyed Topics of universal Citizenship, Liberty, Equality, and the like. Their primary efforts consist in striving after the Corruption of unguarded Youth. Weishaupt, in his famous, or rather infamous, letters to Zwack, Hertel, &c. laments the Fall of Vortreslich, a brother " who was of vast use to the Order, having the direction of an eminent Seminary of young gentle-

men! But having stolen a Gold and a Silver Watch and Ring from Brutus (Count Savioli;) Weishaupt begs Hertel's interest to get it restored," because Savioli frequented good company; and, although he did not care much for the Order, it seems they did not wish to give him a handle to speak against it. Some of Weishaupt's Lectures to the Youth run in the following strain, viz.

" To unlearn every thing which they had learned " before, under Christian Parents and Tutors; and to " come to the Illuminati-schools, as Sheets of white " Paper; free from Prejudices, ready to receive from the " infallible Illuminati every new Impression, however " shocking at first view, to all our Native Ideas, and the " better Feelings stamped upon our Nature, by our " Great and benevolent Creator! They teach—That we " may employ, for what they call a Good Purpose, the " Means which the Wicked employ, for the worst; be- " cause the End sanctifies the Means; and the Prepon- " derancy of Good, in the ultimate Result, consecrates " every Mean employed."—

" Rouse yourselves, therefore, O Men!" says he, " as- " sert your Rights, and then will Reason rule, with unper- " ceived Sway; and all shall be happy. Morality, which is " the Fruit of Illumination, will perform all this. It will " teach us to be of Age; to be out of Wardenship; to " be Full-grown; and to walk, without the Leading- " strings of PRIESTS and PRINCES!"—

Robison, considering this Address of Weishaupt, to be intended for the Solace of his Illuminati Friends and Associates, especially those in France, exclaims (Dobson's Edition, p. 123) " Happy country! Cradle of Illu- " mination! where the Morning of Reason has dawned— " dispelling the clouds of Monarchy and Christianity! " Happy country indeed, where the Babe has sucked the " Blood of the Unenlightened; and Murder! Fire! " Help! have been the Lullaby to sing it to Sleep!"

In the hand writing of Zwack, a description is said to have been found of their Strong Box; " which, if

" forced open, shall destroy its contents; and these, *in-*
" *ter alia*, are—Several Receipts for procuring Abor-
" tion—A Composition which blinds or kills, when
" spurted in the Face—A Sheet, containing a receipt
" for Sympathetic Ink—Tea for procuring Abortion—
" *Herbæ quæ habent Qualitatem deletream*—A method
" of filling a Bed-Chamber with Pestilential Vapours—
" How to take off Impressions of Seals, so as to use
" them as Seals afterwards—A collection of some hun-
" dreds of such Impressions, with a List of their
" owners; Princes, Nobles, Clergymen, Merchants,
" &c.—A Receipt, *ad excitandum Furorem Uterinum*—
" A bitter Satire on all Religion; as also, a Dissertation
" on Suicide, in the hand writing of Count Massen-
" hausen."

They speak also of " another secret Strong Box,
" under one hundred Locks; and order that not a sin-
" gle Purpose that is ambiguous (or that may betray
" their Aims against Religion and the State) shall ever
" come in sight. It is taught that one must speak
" sometimes one way, and sometimes another; but so
" as never to contradict ourselves; in order that (with
" respect to our true way of thinking) we may be im-
" penetrable*."

Such are their ETHICKS and speculative Moral Sys-
tem. We find their practical System no better. Wit-
ness their abominable Farce in the Church of Notre
Dame, at Paris! " A vile Strumpet was tricked out,
" under the Semblance of a Divinity, as the object of
" Worship for the Day; and the High Priest who, at
" the Foot of the Altar, administered the Orgies, har-
" angued as follows—" *I call you not to the Worship of*
" *inanimate Idols! Behold here a Master-piece of Nature,*
" (lifting up the veil which concealed the *naked Charms*
" of the beautiful Madame Barbier!) *This sacred*
" *Image should inflame all Hearts!*"—And it did so—
The people with one voice—(to be sure it was here the

* See Robison, p. 100, 114, &c.

the *voice of a god!*) Shouted out—" *No more Altars*— " *no more Priests; no God but the God of Nature!*"—

The infamous Orleans, the first Prince of the Blood Royal of France, did not scruple to prostitute his Daughter, if not to the embraces, yet to the wanton view of a Public Mob; with the precise intention of enflaming their cupidinous Passions!

Madame Tallien also, came into the Public Theatre, accompanied by other beautiful Women, laying aside all Modesty, and presented themselves to the view of the gazing libidinous Multitude, with bared Limbs, *a la Sauvage*, as the alluring objects of desire*!

Thus far concerning the Doctrines and Principles of the Illuminati, which brings me to my—

Third Head, namely, to give some account of the Characters of the chief Illuminati. And here also, Weishaupt, the Founder and Father of the Order, (whose own character has already been so fully delineated) will save me the trouble of dipping my own hands in the filthy puddle of their abominations. For he has suggested as bad a character of them, as of himself.

" What shall I do," says he, in his letter to the same Zwack, " I am deprived of all help? Socrates†, who " would insist on being a man of consequence among " us, and really is a man of talents, and of a right way " of thinking, is eternally besotted. Augustus is in " the worst estimation imaginable. Alcibiades sits the

* Robison, p. 189, 190.

† They corresponded under fictitious names. Spartacus was Weishaupt himself; Cato was Zwack, his brother-in-law; Marius was Hertel the canon confessor, above named; Philo was Knigge, with the addition, *Freyherr*, i. e. gentleman; Cicero was Pfest; Ajax was Count Massenhausen; Cornelius Scipio, was Counsellor Berger; Brutus was Count Savioli:—We find also Count Mirabeau, the Duke of Orleans, the Abbe Sieyes, Lequinio, author of the most profligate book that ever disgraced a press; Despremenil, Bailly, Fauchet, Maury, Mounier; and, to mention no more, Talleyrand, the profligate Bishop of Autun, who, with the assistance, chiefly of Orleans, established the society in 1786, which afterwards became the Jacobin Club.

" day-long with the Vintner's pretty wife, and there he " sighs and pines. A few days ago, Tiberius attempted " to ravish the wife of Democides, and her husband " came in upon them. Good heavens! what Areopa- " gitæ have I got! When the worthy man Marcus Au- " relius comes to Athens what will he think? What " a meeting of dissolute, immoral wretches—Whore- " masters, Liars, Bankrupts, Braggarts, and vain Fools! " When Aurelius sees all this, what will he think? He " will be ashamed to enter into an association, where " the Chiefs raise the highest expectations and exhibit " such wretched examples—I tell you, we may study " and write and toil, till death. We may sacrifice to " the Order, our health, our fortune, and our reputation " (alas, the loss!) and these Lords (meaning their own " chiefs) following their pleasures, will whore, cheat, " steal, and drive on like shameless Rascals; and yet " must be *Areopagitæ*, and interfere in every thing. " Indeed my dearest friend, we have only enslaved our- " selves."

And here I may conclude my Third Head; and need add but little, by way of Address, as my Fourth and last Head. For gracious heaven! Fellow Citizens and Fellow Christians, throughout these United States! Ye who retain, or wish to retain, any sense of Morality, any traces of the Religion into which you have been baptized! awake! awake! What can you think of such an abominable System of Doctrine and Philosophy, as hath been in part above described unto you; or of the daring Impiety of men whose great Apostle confesses himself and his followers, to be Monsters in all Iniquity?

Such a corruption of every good Principle, and sacrifice of all true Religion, might have been thought necessary, among men in a Revolutionary State, to assist them in pulling down their former Government and their former Religion; but how will it assist in building up any thing permanent in the room of what they have lost, or might have acquired? Although it was found expedient, in pulling down, to employ a Le-

quinio, and such profligate Illuminati, to write and distribute books, declaring Oaths to be Nonsense, and all Religion a farce unworthy of Sans Culottes;—Yet now when they come to *build up*, they find there is some use for a God—a Supreme Omnipotent God—But He is gone—and where shall they find Him?—They have forsaken Him, and He has declared that He has forsaken them—" When they cry, we have sinned, because we have forsaken thee; He will answer, and why did you forsake me? Did not I deliver you out of many former calamities—yet still you have forsaken me! Wherefore, I will deliver you no more. Go and cry unto the gods whom ye have chosen; let them deliver you in the time of your tribulation—Not only you yourselves, but your children also, have forsaken me. When I had fed you to the full, you committed Adultery—you assembled yourselves by troops in the Harlots' Houses"—" Ye became as fed horses in the morning; every one " neighed after his neighbour's wife*."

God and Religion are not only gone from you—your civil constitutions are also gone. What now is left you which you can depend upon, for awing a man into respect for the Truth, in his judicial Capacity and declarations? Religion hath taken off with her every sense of human duty; and what could you expect, but villainy and the very thing that has happened?—" the Cutting of each others' throats!" From the highest to the lowest, clerical and lay characters, teachers of every kind—they have all gone astray; making a public Profession or Confession, (with Bishops at their head) that they had been playing the part of villains and hypocrites for many years, teaching for true Religion, " what they knew and believed to be a bundle of " Lies!"

But there are now symptoms that, (after so many Revolutionary Enormities) many are returning to a

* Jer. Chap. V. ver. 8.

more settled order of things; and that the chief Rulers of states and kingdoms, will consider Religion and Morality as worthy of their regard; whether for the support of their own authority, or (what would be a more honourable motive) the happiness of those, over whom they have Legally Acquired, or Wickedly Usurped, Dominion.

No great opposition, therefore, need now to be feared, from the late Associated, or Fraternized, disturbers of the peace and best interests of mankind. Their plots and conspiracies are detected. Their Pandemonium is less frequented—Gloomy and dark they sit, like the Devil and his followers; who, after their rebellion against God (as Milton describes them) were thrown

' Sheer o'er the battlements of Heaven; from morn
' Till noon they fell, from noon to dewy eve,
' A Summer's day, and with the setting sun
' Dropt from the Zenith like a falling star,
' From building towers in Heaven—to build in Hell,
' At Pandemonium, the high capital
' Of Satan and his peers—With trumpet's sound,
' And awful ceremony, through the host
' A solemn council forthwith was proclaim'd—
' Their choicest bands, by hundreds and by thousands
' In clusters came, t' expatiate and confer
' Their State-Affairs—All access, but the gate,
' And porches wide into the spacious Hall,
' Swarm'd and were straitened; till, the signal given,—
' Behold a wonder! They who now but seem'd
' In bigness to surpass earth's giant-sons,
' Now less than smallest dwarfs, in narrow room
' Throng numberless, like that Pygmean race,
' Beyond the Indian Mount, or fairy Elves—
' Thus incorporeal spirits, tho' reduced
' To smallest forms, were still amidst the Hall
' Of that infernal court—But, far within
' And in their own dimensions, like themselves
' The great Seraphic lords and Cherubim
' In close recess and secret conclave sat—

In the second Book, Milton gives specimens of the speeches of some of these infernal lords, beginning with their chief----

SATAN,

Who proposes still to dispute the victory, and gives hopes of dethroning the Almighty, and regaining the dominion of Heaven. A few lines from each speech will shew their miserable and divided state----

" Powers and dominions, Deities of Heaven,
" For since no deep within her gulf can hold
" Immortal vigour, though oppress'd and fall'n,
" I give not heaven for lost. From this descent
" Celestial virtues rising, will appear
" More glorious."

MOLOCH, next—

'Stood up, the strongest and the fiercest spirit
' That fought in Heaven, now fiercer by despair—
' His trust was with th' Eternal to be deem'd
' Equal in strength, and rather than be less
' Car'd not to be at all; with that care lost
' Went all his Fear: of God or Hell or worse
' He reck'd not; and these words thereafter spake—
" My Sentence is for open War—of Wiles
" More unexpert! No, let us rather choose,
" Arm'd with Hell-Flames and Fury, all at once
" O'er Heaven's high tow'rs to force resistless way."

BELIAL, next.

" I should be much for open War, O Peers!
" As not behind in Hate, if what was urg'd
" Main reason to persuade immediate War
" Did not dissuade me most, and seem to cast
" Ominous conjecture on the whole success, &c.

MAMMON, next.

" Either to disenthrone the King of Heaven
" We war, if War be best, or to regain
" Our own right lost—Him to unthrone we then
" May hope, when everlasting Fate shall yield
" To fickle chance, and chaos judge the strife—
———— " All things invite
" To peaceful counsels, and the settled state

" Of Order, how in Safety best we may
" Compose our present Evils, with regard
" Of what we are and where; dismissing quite
" All Thoughts of War: Ye have what I advise"—

The *Multitude*, were on his side.

' As Mammon ended, loud applause was heard,
' Throughout th' assembly, and his sentence pleas'd
' Advising Peace; for such another field
' They dreaded worse than Hell'—

BEELZEBUB, next rose—

' Than whom, Satan except, none higher sat in Hell,
' A Pillar of State, Majestic though in Ruin,
' With Atlantean Shoulders, fit to bear
' The weight of mightiest monarchies; His look
' Drew audience and attention, still as Night
' Or Summer's noon-tide air---while thus He spake---
" Thrones and imperial powers, offspring of Heaven,
" Etherial virtues; or these titles now,
" Must we renounce, and changing stile---be call'd
" Princes of Hell?"

Advising then to quit war against Heaven, as hopeless; he proposes to explore a place, which they had heard of called Earth, replenished with some other created beings or intelligences----

" Thither let us bend all our thoughts to learn
" What creatures there inhabit, of what mould
" Or substance, how endued, and what their power
" And where their weakness, how attempted best
" By force or subtlety, though Heaven be shut---
" Some advantageous act may be achiev'd,
" By sudden onset, either with Hell fire
" To waste his whole creation, or possess
" All as our own, and drive, as we were driven
" The puny habitants; or, if not drive
" Seduce them to our party, that their God
" May prove their foe, and with repenting hand
" Abolish his own works. This would surpass
" Common revenge, and interrupt his joy
" In our confusion, and our joy upraise
" In his disturbance; when his darling sons
" Hurl'd headlong, shall partake with us, and curse
" Their frail original, and faded bliss"---

' This bold design---
' Pleas'd highly those infernal states, and joy
Sparkled in all their eyes; with full assent
' They vote'---

But it may now be asked what this new Religion and Philosophy would set up, in the place of what it seeks to destroy? I answer again—" Nothing but Im-" piety, opening the Doors of Heaven, by vile Super-" stitions, and gross Deceptions, to the most worthless " and wicked of men?"—Men shall I call them, or Apostates of the deepest die?—daring to set themselves up as Teachers and Apostles, in opposition to JESUS CHRIST and his Apostles, to propagate another Gospel than what they have preached and taught, and we have received and believed, down from the Apostles and their Successors, and the first Fathers of the Church—Men Illuminated indeed! deriving Light from the great Fountain of all Light! Confessors and Martyrs, who have suffered and bled, and contended earnestly, and met Death undaunted, for the Faith which was once delivered unto the Saints*, in every age, and in every country, during the long period of near Two Thousand Years; whereas we have never heard of a modern Illuminatus, major or minor, even in the wildest or earliest stages of his zeal, suffering death or any other inconvenience, for his Gospel; but rather, as Weishaupt teaches—" Speaking sometimes *one* Way, sometimes *another*, in order to conceal their *true* way of Thinking, and be able to change their Creeds, under every shifting scene, where there is an appearance of more toleration, in the great country where they were rocked into existence!

But not so can be spoken of the Blessed Gospel and Religion of Jesus Christ. It teaches, and expects from his Disciples and Followers, far better and more consistent things, in respect both to this World and the next!

* Jude, verse 3.

Respecting the fallen condition of Man in this world, it teaches him to lift his eye to Heaven and Glory, and to comfort himself, whatever may be his Lot here, with the rich prospect of Life and Immortality, there! The true Christian exults in the prospect—he looks forward to it with Joy full of Hope, and embraces the Gospel with a thankful heart, as worthy of the Father of Mankind to give—admiring above all things, the Simplicity of its Morality, comprehended in one Sentence; "Do unto Another what You can reasonably "expect, Another should do unto you, in similar cir- "cumstances."

The Blessed Gospel is also distinguished by Purity of Thought and Manners, from all the Systems of Moral Instruction, that have ever been offered to Men; yielding them ground of Consolation and Resignation, under the burden of Life, and a Support in the Hour of Death, quite suited to the diffidence of their own Character; and no where else to be found, among all the Writings and Speculations of the Wise Men, or Sages of ancient, or of modern, Days!

When Religion takes her flight (as hath already been suggested) She takes off with Her every sense of duty—every thing for which a Good Man could bear to Live, or dare to Die! Children will applaud the Execution of their Fathers; and Fathers denounce their own Children—But let us turn our Thoughts from the horrifying Idea, and more so our Eyes from the horrifying Spectacle of such Misdeeds; seeking our Illumination, from the Doctrines and Precepts of our Holy Religion; never forgetting our own high Descent and Alliance---and therefore that we are not the accidental Production of a fatal Chaos, but the Work of a Great Artist, born to noble prospects, and conducted to them by the plainest and most simple Rules; not bewildered in our Searches after Happiness, by the fluttering Glare of a false Philosophy, but guided by a clear and single Light, perceivable by all men!

Hear what a fine Christian Poet [Mason] sings on this occasion; to support us against the dreary Thoughts of Future Annihilation, or a Death that is to become an Everlasting Sleep!

I.

Think not the Muse whose sober voice you hear,
Contracts with Bigot-frown her sullen Brow,
Casts round Religion's Orb the Mists of Fear,
Or shades with Horror what with Smiles should glow.

II.

No---She would warm you with Seraphic fire,
Heirs as ye are of Heaven's eternal day;
Would bid you boldly to that Heaven aspire---
Nor sink and slumber in your cells of clay.

III.

Is this the Bigot's rant? Away, ye vain!
Your Doubts, your Fears, in gloomy dullness steep;
Go---soothe your Souls, in Sickness, Death or Pain,
With the sad Solace of *Eternal Sleep!*

IV.

Yet know vain Sceptics, know, th' Almighty Mind,
Who breath'd on man a portion of his fire,
Bade his free soul, by earth nor time confin'd,
To Heaven---to Immortality, aspire.

V.

Nor shall this pile of Hope His bounty rear'd,
By vain Philosophy be e'er destroy'd;
Eternity, by all, or hop'd or fear'd,
Shall be, by all, or suffer'd, or enjoy'd.

Safely, therefore, may we now rest our argument---Safely may we conclude,---" That pure Christianity, as it is taught by its true Ministers, is a Common Concern, and ought to receive a Common Support; for it impresses on the hearts of men those things which make for mutual Love and mutual Peace. It teaches Submission to the Powers that be, not merely for Wrath's sake and

the Terrors of the Law, but for Conscience-sake, and the Love of the Gospel. It teaches that Subjects, in all things Lawful, are to obey; and Rulers are to govern, in Justice and in Mercy; and that all of us ought to consider ourselves as Fellow Men or Pilgrims, journeying together, through a troublesome Country, towards a better world—and not to fall out by the way.

I have before considered these Illuminati (to whom I now wish to bid an everlasting farewel), as men from whom we have now little to fear.—They may assemble at their Pandemonium, as Milton has described Satan and his Peers after their Fall, to sit in deep consultation on their desperate affairs—but there they must sit, as in Stygian Darkness; Crest-fallen and in thinner Ranks, viewing each other aside with ghastly glance, as the Devil (their Father and Master,) together with his Peers, now view each other; beginning "to fear and tremble;" and, at length, at least half to believe that the Gospel of Christ is more than a Name; and that it will yet rise and shine, and spread itself (as hath been promised,) refulgent and in its full glory, to the Ends of the Earth; consuming in its blaze all other gods and gospels, and the vain Philosophy of Men!

Ye, therefore, who begin to doubt, and who wish to return and seek the God you have lost, I will yet embrace you! Return, O Return! and seek him where he may be found! Turn yourselves out of the way of that thick Darkness and Labyrinth of Errors, in which you have involved yourselves; and then you may hope to find Him, arrayed in all His glorious attributes of Peace, Mercy, and Love; "dwelling in that Wisdom "which descendeth not from above; which is earthly, "sensual, devilish—for where envying and strife are, "there are Confusion and every evil work; but dwelling "in that Wisdom which is from above; and is first pure, "then peaceable, gentle, and easy to be intreated, full of "Mercy and Good Fruits, without Partiality and without Hypocrisy; for the Fruit of Righteousness is "sown in Peace of them that make Peace*."

* James, Chap. III. Ver. 15—18.

As to those who refuse to return, and will not seek God at all, (but continue to put their trust in Vanity and Lies unto the End,) they must lie under St. Paul's Curse, until the End comes; but I do not feel myself prepared to explain that Curse, as the good and zealous Dr. Whitby thinks the Pious Men of Old would have done; extending it beyond the End, and turning it into a Prayer, "that the Lord would reserve them to that great Day, when He at last shall sit in Judgment; in order that, in His own Person, He may smite them with eternal Perdition, and that they may perish under his own proper and everlasting Curse!"

In that great Day, I know that I shall stand in much need of His Mercy myself; and I dare not *pray* that His Mercy should be limited, and not extended to others. He will best know what is then to be done respecting them. But while they continue in this world, and there remains a chance of their Conviction, and Salvation from Perdition in the world to come, I would rather leave them to the means which God, in his goodness, may make use of for their Conviction and Restoration.

My Brethren! It has never been accounted heterodox or impious (unless perhaps, by the most gloomy and Pharisaical Bigots) in the DIVINES of our Church, or indeed of any other *Christian* Church, to treat freely of such Subjects, as the "*Eternity of Hell-torments*, *an* "*Universal Restitution of degraded and lapsed natures*," &c. And some of our most eminent Divines have been considered, as rejecting the former, and favouring the latter, Doctrine.

The celebrated Archbishop TILLOTSON, then Dean of St. Paul's, preaching before the Queen, from St. Matthew, Chap. XXV, Ver. 46, on the 7th of March, 1689—90, furnished an occasion for his enemies among the Non-juring party, to raise a clamour against him, and to accuse him, of having composed and preached this Sermon, by way of Consolation to the QUEEN, then said to be under the horrors of Despair, on account of her behaviour to her FATHER; "for which Dr. HICKES discharges all the venom of his pen against him."

This Sermon of the Dean, says Dr. BIRCH, was elaborately defended by Mons. LE CLERC in his *Bibliotheque Choisie*, in 1705. This induced Mr. JOHN KETTLEWELL, one of the most pious and moderate of the Non-jurors, to make some additions to his *Practical Believer*, upon the first and last articles of the Creed; the one concerning the proportion between Sin and Punishment; the other concerning the dispensing Power in God, as to Punishments. Dr. WHITBY also, on further thought, added an *Appendix* to his Paraphrase and Commentary on ST. PAUL mentioned above; endeavouring to confute some of the Dean's arguments, (on the Subject of endless Miseries), whom he describes by the epithets of *a great*, *learned*, and *excellent* person.

The dispute upon this important question was revived by Mr. WHISTON in 1740, in a tract entitled—"*The Eternity of Hell-torments inquired into, with a Refutation of the Common Opinion concerning them, from Scripture and Reason.*" WHISTON's tract was answered by Dr. WILLIAM DODWELL, in two Sermons preached before the University of *Oxford*, in *March*, 1741. Episcopius, the justly celebrated Armenian writer, whose *Institutiones Theologicæ*, and other writings, contributed very much to the forming some of the greatest Divines of our country in the last age, and in particular Archbishop TILLOTSON himself, has in his answer to the 62d question *De æternitate pœnarum Inferni*, treated this Subject in the same manner with his Grace.—But whoever is curious to see it thoroughly discussed, may consult the several authors cited by the learned Dr. EDMUND LAW, in his notes upon his Translation of Archbishop KING, *concerning the Origin of Evil.*

My Brethern, in these Sermons I teach no other Doctrines than those which I taught and accounted orthodox, from the beginning of my public Ministry. When the Bishops, Clergy and Laity of our Church, (in General Convention assembled,) first encouraged me to proceed in the Publication of a small Body of Sermons, which might serve as a short System of Divinity for the promotion of practical Religion and Christianity; they

complaisantly declared themselves *persuaded*—"That the "Interests of Religion and practical Godliness might "be thereby greatly promoted; and that, being well sa- "tisfied of the Author's Soundness in the Faith, and "eminent Abilities for the Work, they testified their "Approbation of the same and of their desire to en- "courage it, by annexing their names," &c.

I hope I have not disappointed them, nor fallen short of their expectations, and that I never shall (especially now in the closing Period of my Life!) I harbour no enmity to any of those Philosophers, who may think themselves implicated herein. They have done me no harm; and have been so much HUNTED on this subject, that they may be considered as no longer GAME. I wish them only to remember, that Spirits are active—there is no *standing still* in Life—they must either return to find Joy in God as the Center of their Felicity; or proceed downward in their degradation, till they feel a wish to return; yet, even then, after their re-establishment, they must follow far behind those who have kept their first Love!

"This, (says Ramsay) is not by an arbitrary de- "cree of God; but by the nature of things—For the "same Law of Centripetal forces holds in the Intellec- "tual, as in the Material, world. SOULS that draw, or "return, to their Center soonest, will forever and ever "approach nearer to it, than those that began after them; "and so must advance later and far slower towards Per- "fection, Happiness and Glory!"

Of the same sentiment is Virgil.—

"Easy is the path that leads down to Hell; grim "Pluto's Gate stands open night and day. But to re- "ascend and to escape from thence to the upper Re- "gions, this is an arduous work, this a laborious task "indeed!"

———*Facilis descensus Averni;*
Noctes atque Dies patet atri Janua Ditis;
Sed revocare Gradum, superasque evadere ad auras,
Hoc Opus, hic Labor est.—Book VI, l. 126, &c.

END OF THE SUPPLEMENT TO SERMON XX.

SERMON XXI

PREACHED AT ANNAPOLIS, MARYLAND, JUNE 23, 1784, BEFORE THE FIRST GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CLERGY IN THAT STATE, ASSISTED BY LAY DELEGATES, VOLUNTARILY ASSEMBLED FOR THE FOLLOWING PURPOSES, VIZ.

1. To conclude finally on a Declaration of the Spiritual and Ecclesiastic Rights, to which they conceive themselves entitled, in common with other Christians, in their New situation, as citizens under the American revolution.

2. To consider what alterations may be necessary, in our Liturgy and forms of Prayer, to accommodate the same to that situation as aforesaid; and for other good purposes, respecting uniformity of worship, and the good government and full organization of our Church, according to the best models of Primitive Episcopacy.

ANNAPOLIS, JUNE 22, 1784.

The Convention having assembled at the State-House, it was "Unanimously requested, That the Reverend Dr. SMITH "would open the Business of the Meeting, with a Discourse to-"morrow at 11 o'clock, A. M. and that the Reverend Mr. "KEENE would read Prayers."

JUNE 23, P. M.

"The thanks of this Convention were returned to the Re-"verend Dr. SMITH for his most excellent Discourse, delivered "in the morning, and a request was made that a copy might be "given for the press."

A TRUE COPY FROM THE MINUTES.

WM. WEST, SECRETARY.

TO HIS EXCELLENCY

WILLIAM PACA, ESQUIRE,

GOVERNOR AND COMMANDER IN CHIEF OF THE STATE OF MARYLAND, &c.

THE FOLLOWING SERMON

IS INSCRIBED,

IN SINCERE TESTIMONY AND ACKNOWLEDGMENT,

AS WELL OF HIS PUBLIC ZEAL AND REGARD

FOR THE

INTERESTS OF RELIGION AND LEARNING,

AS OF

THE PRIVATE FRIENDSHIP AND ESTEEM,

WITH WHICH,

FROM AN EARLY PERIOD OF HIS LIFE,

HATH SUBSISTED BETWEEN HIM,

AND HIS MOST AFFECTIONATE,

OLD PRECEPTOR,

AND OBEDIENT SERVANT,

THE AUTHOR.

SERMON XXI.

2 TIMOTHY, Ch. I. ver. 13, 14—and Ch. IV. ver. 3, 4.

Hold fast the *form of sound Words* which thou hast heard of me in Faith and Love which is in Christ Jesus—That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us—

For the Time will come when they will not endure sound Doctrine, but after their own Lusts shall heap to themselves *Teachers*, having itching ears, and they shall turn away their ears from the Truth, and shall be turned unto Fables—

IN this very adventurous and inquisitive Day, when men spurning their kindred-earth, on which they were born to tread, will dare, on airy (or balloon) wing to soar into the regions of the sky; were it the pleasure of our Almighty Creator to purge any of us mortals of our terrestrial dross, and to place us, in good earnest, upon some distant orb, from which with clear and serene view, corporeal as well as intellectual, we could survey this world of ours—what a strange scene would it appear? Itself in the rank of worlds, dwindled into a small mole-hill; and men, the little emmets upon it, bustling and driving and crossing each other, as if there were no settled walk of life, no common tie, or "Form of sound words to be held fast of all, in faith and love which is in Christ Jesus?"

In our intellectual view, from this eminence of station, we should behold one set of men, who boast of the all-sufficient and transcendent power of Reason, as their rule and guide; but yet all wandering through different tracts, although in the same pursuits of Happiness and Peace! Another set of men would be seen who call themselves the Special Favourites of Heaven, and say they are guided by a glorious Inward Light, communicated, (or, as they pretend communicated) immediately from the everlasting Fountain of all Light! yet we should not see them walking together in unity, or pursuing any common path or way; but fiercely contending concerning their Inward Light; some calling their's the good Old-Light, and others calling their's the true New-Light. To whom, an old divine of our church, spoken of in the note below, were he now living would say—"There is no Light among you—the Devil hath blinded you all!"

But, Thirdly, we should find another set of men, and those of truly respectable and venerable name, professing themselves guided only by a sure and written Form of Sound Words, revealed and given to them for their Instruction, their Guide, and their Salvation, by their Almighty Creator himself—Yet, alas! they would be seen, perhaps, almost as irregular and eccentric in all their motions as the rest!

This is a sad view of things—and as the Poet says—

> "In *Pride*, in *reasoning Pride*, the error lies,
> "All quit their sphere and *rush into the Skies!*"

And would to God, therefore, that, in all Religions and in all Sciences, this accursed root of Bitterness and Contrariety could be wholly plucked out of the

Christian world. For until Humanity and divine Charity can have their sway, until our Faith is exercised in Love, and the Truths of God are held in Righteousness of Life, there will never be a total harmony among men!

However strong our Reason, however enlightened our Souls, however ardent our Faith; unless that spirit of Love and Humility be in us, which was in Christ Jesus, all besides will be of little value.

With good reason, therefore, does St. Paul admonish his beloved Timothy to let his Faith be exercised in Love, and "to hold fast the *Form of sound Words* which he had heard of him;" for even in those early days, some had begun to depart from the foundation laid by Christ and his Apostles; following "vain babblings," being like withered leaves, sticking to the tree, only to be blown away by the first *wind of doctrine;* still desiring to hear some new thing; led by the ear and not by the heart, or as it is strongly expressed in my text, "heaping to themselves Teachers, having itching Ears," &c.

A venerable old Luminary of our Church, soon after the Reformation, preaching even before princes and nobles, has a most severe stroke of irony against this itching Humour, according to the honest and indignant (although perhaps blunt) Satire of the Times. It is to the following effect—

"All is Hearing, now-a-days—No Fruits—The Ear is all! and if it were not for our Ear-mark, no man could tell we were Christians*!"

* This quotation was made from the strong impression which the sentiment made upon the Author's memory many years ago, on reading over the works of the old Divines of the Church of England; and he thinks the

But, if I may pursue the allusion, it is not the Ear-mark but the Heart-mark, by which at the great Day of Accounts, we shall be known and acknowledged as belonging to Christ's Sheepfold in the other world; nor is it the despising sound doctrine, the following vain fables and still seeking something new, that can denominate us of His flock in this world.

words are those of Bishop Andrews. But as the Author never had time to make any regular common place notes or entries of his reading; and this Sermon having been thrown together and committed to press on so short a notice when he was at a distance from home, he could not then be sure that he had quoted the exact words, as they stood in the original Sermon, whosoever preached it. The Author must confess, that, in his situation, his reading was only a dipping into books, as occasion required and time would permit; for he does not remember, his ever having read any book regularly through, without skipping from place to place, except perhaps, Robinson Crusoe, Thompson's Seasons, and Young's Night Thoughts, a night at a time, as they first appeared. And in this collection of his Sermons into volumes, where he has fallen into the sentiments of former Divines (for there is nothing new in the Divinity of the Gospel) he cannot be certain, that he has retained any thing more, than the general sentiments of those respectable Divines, upon whose writings and sentiments of Orthodoxy, he endeavoured to form himself in his youth, and which he hath never scrupled, freely to make use of in his Pulpit Compositions.

The publication of these Sermons having been so long delayed, for the reasons given in the Preface to Vol. I. "the Author is not now able, owing to the growing infirmities of age and his failure of sight, to search into the books of his former reading, nor to *cite verbatim*, the passages or pages of those respectable writers, by whose works he may have benefited himself many years ago."

Bishop Andrews was a great Divine, and probably a popular preacher, according to the prevailing taste of King James's days, when Pedantry, scraps of Latin, Redundancy of Metaphors, Repetitions, Quibbles, Puns, and other witticisms, were in vogue. But I never could read much of him at a time. I was determined, however, the other day, after eighteen years interval, to look into the good Bishop's huge Folio Volume of Sermons, to satisfy myself whether he was the real author of the witty passages which I had quoted as his, from memory; namely, "All is Hearing now-a-days, no Fruits; the Ear is all; and, but for our Ear-mark, no man could tell we were Christians." I searched his Index, and thought the

All other marks of our faith, therefore, are vain and delusive, unless we have that Scripture-mark of hearts glowing with Love—a transcendent Love, flowing forth in fervent Piety towards God, and universal Good-will towards Man!

most probable place to find it was in his Ash-Wednesday Sermon, preached before King James, March 6, 1623, "against unfruitful hearing," page 238, &c.—But I missed it on my first day's search; it being hid behind a long Preamble about Fruits and Hearing, Hearing and Fruits—always laying in—never bringing forth—

The following is a specimen of the good Bishop's manner, and contains the passage, nearly *verbatim*, as I had cited it from memory—

"*Bring forth.*" Here, at the very first, we shall have some of his strictures, according to the fashion of his day. "All, in *carrying in: little* in *bringing forth*. For, to take our *age* at the best, and our *ordinary professours* in the prime of their *profession*, and this is our vertue; we *carry* well *in;* we are still carrying *in:* but nothing, or as good as nothing *comes from us*, nor *bring* wee *forth*. So, this word comes very apposite to our times. All our time, is spent in HEARING; in *carrying in repentance-seeds*, and other *good seeds* many. All, in *hearing* in a manner; none, in doing what we *heare:* none, in *bringing forth repentance*, or any other *good fruit*.

"At *Athens*, they said to Saint *Paul: Nova quædam infers auribus nostris*. It is our case right, *infers auribus:* but, it is an *infers* without a *profers;* any *profers* at all. In at our *eares*, there goes, I know not how many *Sermons:* and every day more and more, if we might have our wills. *Infers auribus;* into the *eares* they goe; the *care* and all *filled*, and even *farced* with them: but there the *eare* is all.

"It puts me in minde of the great absurdity, as Saint *Paul* reckons it. What, *is all hearing?* (saith he) *All hearing?* Yes: *all is hearing with us*. But that all should be *hearing*, is as much as if all one's *body* should be *nothing but an eare*, and that were a strange body. But, that absurdity are we fallen into. The *corps*, the whole body of some men's profession; all *godlinesse* with some, what is it, but *hearing a sermon?* THE EAR IS ALL, THE EARE DOTH ALL THAT IS DONE; AND BUT BY OUR EARE-MARKE, *no man should know us to be* CHRISTIANS! They were wont to talke much of *auricular confession:* I cannot tell, but now, all is turned to an *auricular profession*. And (to keep us to *proferte*), our profession is an *inning profession*. *In* it goes, but *brings* nothing *out*, nothing comes from it againe.

"But, *Proferte, bring forth* (saith Saint *John;*) be not always *loading in*. And there is reason for it. As there is a *time* for, *Exiit qui Seminat seminare semen suum* (in the *Parable*) wherein the *sower* goeth forth and carri-

Faith, therefore, according to my text, cannot be a mere empty assent to truth, but the holding of truth in love. It is love that shews the true nature of faith. By this it must work; and by this only can God be pleased. For love flowing from faith is the

eth with him *good seed*, and casts it *in*. So there is a *time* too (saith the *Psalme*;) for *Rediit messor, ferens manipulos secum*, that the *Reaper comes back; and brings his sheaves* with him; the *sheaves*, which the *seed* (he carried *in*) *brought forth*. But with us, it is otherwise. For, a wonderfull thing it is, how many *Sermons*, and *Sermons* upon *Sermons* (as it were so many *measures* of *seed*) are throwen *in* daily; and what becomes of them, no man can tell. Turne they all to wind? Or run they all thorow? for, *Fruit* there comes none. *Omnia te aversum*, all *in: Nulla retrorsum*, none *out.*"

By the foregoing quotation, I meant only to give a specimen of the style and manner of Composition, from one of the most accomplished writers, in the days of a King, who wished to be thought a *second* SOLOMON; nay who declared as much in his own favour, viz. "*I am the* AULDEST *King in a' the* WARLD—*and I trow, the* WISEST."—But it means no reflection against the good and learned Bishop Andrews; whose pen, if it had been possible for any pen, would have given some kind of credit and stability, to the reigning Taste, and quaint Modes of that day.

Bishop Andrews left ninety-six Sermons, all of them (except three) Court-Sermons, and "published by the special command of King James;" under the inspection of two learned Bishops, viz. (the Bishops of London and of Ely) who were so scrupulously strict to their charge, that they tell his Majesty, "if the Notes of the Sermons had not come perfect to them, they would "not have ventured to add any *Limme* [Limb] to disfigure such complete "bodies, as the works of a person, who was from his youth a man of "extraordinary worth and note—A man, as if he had been made up of "Learning and virtue."—And, indeed those who could find leisure and would persevere in the labour of an attentive reading of all Bishop Andrews's Sermons, would find many deep strokes of sound Divinity, which might be digested into the most instructive *Aphorisms*, exclusive of such witty turns, as his reply to the King, so often quoted, on his Majesty's asking the courtly Bishop Neale and our Bishop Andrews, whether he might not take people's money out of their pockets at his pleasure, when he thought the public good required it—Neale immediately answered, "God "forbid but that your Majesty take the money of your subjects, whenever "you want it—You are the breath of our nostrils." Bishop Andrews continuing silent—the King pressed him for his opinion—"I think, says he,

hand-writing of God on the heart. Whatever proceeds from it thus, will bear His image and superscription. He will know it as his own, and at the last day openly acknowledge it as such before men and angels—This fruit of Love is the mark which our Apostle every where gives for the trial of faith and of spirits. The fruits of the spirit are " Love, " Joy, Peace, Long-suffering, Gentleness, Goodness, " Meekness, Temperance, and the like."

All inward marks attempted to be laid down for this purpose have ever been found to have this capital defect; that they themselves stand in need of other marks, and are too often but ungrounded presumption, and a dangerous ministration of Fuel for Inflammable Tempers; or of fatal Despair to those of a contrary Frame.

Such is our imperfection in this state, that we can form few certain conclusions, by immediate Vision or Intuition. Almost all our conclusions are by reasoning from the Effect to the Cause—At least this is our most certain way; and if any other were to be depended on, God, who does nothing in vain, would never have given further marks in his written word.

How think you that the tree shall tell most safely whence it derives nourishment, from the earth, or from the air, or from both? Is it by inspecting all its ramifications, and tracing the sap or juices through

" your Majesty may lawfully take my Brother Neale's money, since he offers " it."—Many such witty turns as this, may be found in his Sermons also; and even in the most serious parts of them—such as I have cited already, viz. " the *Ear-Mark* of our being Christians;" and such as the following on the power, or strength of Death.—" There is no *Habeas Corpus* from " *Death*—nor *Habeas Animam* from *Hell!*"

the various small conductors and vessels in which they are made to circulate? We say no! And surely it leads to a safer conclusion to behold itself covered with a rich and abundant foliage, and producing fruits of its kind, according to the season.

Far be it from any one to deny that God, who influences the whole world of matter with his goodness, should not also delight to influence the Spirits of men, and to give Testimony to our souls in every thing that is delightful to Him. This world would be a most gloomy scene, without such a belief as this.

It is not my desire, nor, indeed, in my power, to enter particularly upon what passes on the inner stage of men's hearts. My text is Love—I would not violate my subject—my disposition forbids uncharitable censure. I would judge no men's hearts, nor wish to shake or weaken those comfortable workings, which any may apprehend they feel there. But I would warn, I would exhort, all who think they stand, to take heed lest they fall. If they think they skip like roes on the mountains, their height will require all their own eyes about them. Let them not cast them down in scorn upon those whom they consider as walking in the vale below; lest thereby they miss their own path and be precipitated to the greater depth; but let them try their faith by the marks here laid down. For, however warm their souls may feel, it will always be their safest course never to pronounce too assuredly, even of their own state, till they have well examined their heart; till they find their joy is not barren, but has mended their whole

dispositions; opening their very souls in love to God and man, bringing forth the true fruits of the spirit, and powerfully exciting them to do all the good they can in the world.

If they can abide this trial, repeated, and repeated in sincerity, (their consciences still bearing them witness) then may they have joy, full of hope, resting on the sure foundation of God's promises! But let us beware of relying on any thing short of this. Let us be careful not to flatter our own hearts, or to judge too assuredly from any sudden start of joy, how rapturous soever, that we are as much approved of in the sight of God, as in our own sight.

All ages have recorded numberless Delusions, proceeding from this source. The heart of man is very deceitful; and evil is apt to pass itself upon us, under the semblance of some virtue or good. Spiritual Pride will often assume the guise of extraordinary Sanctity; Presumption will push itself forward in the place of true Faith; Censoriousness will pass for reproof of Sin; gloomy Severity for Strictness of Conscience; Backbiting, as an endeavour for the Reformation of others; busy Meddling and Judging in the affairs of our neighbours will be held forth as a concern for their Salvation; our own hasty Determinations and Dogmas for Improvements in Faith; vain Phantasies, for divine Impulses; and Fierceness for particular modes, as a care for Essentials!

But be assured that none of this has the stamp of Jesus on it. His wisdom teaches and begets far other and different things. It is the modest, humble, ingenuous, charitable Spirit, that denominates the true

Believer; and whenever we see any set of men more closely linked together, by any Peculiar Mode of thinking, than the great law of Gospel Charity hath tied them to all Christians—we may well have leave to doubt whether such ties can be of God!

What I would endeavour, above all things, to discredit, is that rash Presumption which would lead us to judge too hastily of ourselves or others, without applying the true Gospel-marks. Think what it is for us, poor erring mortals, to put ourselves in God's stead. The Lamb's book of life is a great mystery, reserved for Himself to open at the last day. Who then shall think to open it now, and to read immediately his own awful secrets there, and much less the secrets of their fellow-mortals?

Are we in good earnest, think you, or may we be under no deception, when we venture to say, that we can as easily and instantaneously know the spirit of God shining on our spirits, as the Sun on our bodies?

I have said before that it is not my design to dispute with any man what he apprehends to pass on the inner stage of his heart. This is one of those matters concerning which we can dispute with no man, as there lies no appeal but to God from what he says—I am only to warn, and strive to point out what is safe for all. Granting that we may be capable of so much abstraction as this, and can arrive at this high degree of the Spiritual-life; do you think it a safe way of beholding the Sun, to look with stedfast eye on his overpowering splendors? Is it not safer to the sight to be content with his reflected image? If

we think to climb up to God by immediate vision, and to read in His effulgent Countenance our own special favour—we shall, I fear, find our wings scorched, their wax melted, and fall down from this towering height of ungrounded persuasion with much damage to our spiritual health. Safer, far safer, certainly it is, to look for and to behold the conformity of our souls to God's will, in the reflected light of His written Word, and seek to discover from thence what are His thoughts to us-ward!

On the whole, then, we ought never to rest fully assured that we have communion with God, till we are fully assured we have conformity to His Will, and we can never know that we have conformity to His Will, without a careful comparison of our thoughts and deeds with His Will, as clearly revealed to us in His Written Word; and here we must return at last to the great Scripture Marks in the New-Testament.

We should ever remember that our treasure is committed to earthen vessels, and our strength joined with much weakness. St. Peter thought he was as sure of his state, as the warmest saint on earth can now think to be. He could hardly bear his Saviour to caution him against the deceitfulness of his own heart, or to make the least doubt of the warmth of his zeal, or the strength and soundness of his Faith. In short the best men have ever had their doubts, their vicissitudes. Saint Paul spoke modestly of his own state. He did not say he had already attained; but he followed after "if so be that he might attain." David had his changes; sometimes boasting that he

was upon a Hill that never could be moved; and again sunk down into the lowest vale of Heaviness.

Young converts are apt to place too much to the account of their first motions, towards the Heavenly Life; and many good and sober Christians are on the other hand too apt to be disquieted in vain, by dwelling on the threatnings of the Law, without the Consolations of the Gospel. They forget to consider that Jesus Christ came to call sinners to repentance; that perfect obedience is not the condition of His new and better Covenant; that there are few whose hearts are so purified with love and humility as to be without mixture of frailty. And if a sense of this prompts them to better resolutions, excites them to repentance and newness of life, and quickens them to all holy diligence; notwithstanding for fear of self-deceit and consciousness of their own unworthiness—they cannot fully assure themselves of their acceptance with God; yet to pronounce such men to be out of the state of Salvation, or to think that many good people are not accepted in this way—would be the most presumptuous censure!

Far be such presumption from us! Charity to our Brethren, (knowing that we also are encompassed about with infirmities) as it is above all speculative points of belief: so it is the last and true mark of our own belief, which remains to be particularly enforced.

How long, alas! how long shall the divided sentiments of Christians be a reproach to their name? How long shall Circumstantials prevail over Essentials? embittering the followers of the lowly Jesus,

and enflaming their breasts with a madness even unto death? A sense of this made the mild Melancthon, when he came to die, thank God, that he was going to be removed from temptation to sin, and the fierce rage of religious zealots.

The first Christians were the admiration of the world for their love to each other, in their humble persecuted state. And I believe were God to visit us in His anger, and let loose the enemies of our religion upon us, no circumstantials would then divide heart from heart. Alas! my Brethren, will nothing less than such a purging as this—will not the spirit of the Gospel itself—prevail on us to remove this stone of stumbling—to wipe away this reproach of our profession?

Why should those part on earth, who all expect to meet again in Heaven? Though a perfect union in lesser matters, is not attainable here, yet this would never amount to a breach of unity in affection; if men would not lay stress where God has laid none. Unity of judgment is needful indeed for the well-being of Christianity; but unity of affection is essential to the very Being itself, and was the badge Christ wished his Disciples to be known by. If we cast this badge away, on every slight apprehension, we declare ourselves none of His.

In matters of doubtful speculation, why cannot good men suffer each other to be at rest according to the measure of light that is in them? Why should an agreement in the conception of some poor controversial point of divinity be made the badge of Christianity, and set in eminent place above all

practical religion? Surely, my Brethren—I will repeat it again—there is greater weight and moment of Christianity in Charity, than in all the doubtful questions about which the Protestant churches have been puzzling themselves, and biting and devouring each other since the days of our reformation.

We have given true Scripture Faith its due weight. We know that it is the foundation of Love and Obedience and all Divine Virtues—But to multiply matters of faith by human inventions, and to let zeal run out in things of this nature, is to weaken Charity. It is tempting God. It is to be forever laying Foundations, neglecting the superstructure; and forgetting St. Paul's judgment---who declared it his sentence, that his advice concerning such things is, that we trouble not the Brethren, that we should all be Workers together in Building up the Body of Christ's Church. But what sort of building must that be, where the hearts and tongues of the builders are at variance with each other? Where there is no Unity of Design, no Agreement or Good-will; but Envying, Strifes and Confusion among the workmen? Where some members will get an immoderate fondness for one particular part of Doctrines; where they will not bear to hear the whole plan of the Gospel; where they are full of censure and bitterness; where they will desert their stated ordinances, run from place to place to indulge their own hasty conceptions, and pronounce their Instructors carnal, who labour with all conscience, "to be clear from the Blood of their Flock, and to declare unto them all the counsel of God,"* and run from place to place to in-

* Acts Ch. xx. ver. 26, 27.

dulge their own hasty conceptions—Can this be the true Fruits of the Spirit?—

I speak, my Brethren, with great plainness—but yet with great Love—This may build up the walls of a Babel—but cannot rear up the Walls of Jerusalem, which is to be a City of Peace, at Unity within itself!—

Unbelievers too receive great Triumph from this. In vain do we tell them that Christianity is a Divine Religion—worthy of all men to be received. Their reply is at hand. If you would be called the followers of Christ, shew us that you have the Spirit of Christ's Doctrines, by their dwelling in you. Shew us the Divinity of his Doctrines, by its influence on your Lives. First be agreed among yourselves what your Religion is, before you press it for our acceptance. Were it truly Divine, it would be so clear and explicit as to admit of no controversy in points of Faith. Would a Religion from God, kindle the wild-fire of unhallowed Zeal, or sanctify Wrath, and Railings, and Curses, and Persecutions, and Murders, to do God service?

These charges admit their answers. But their true and most powerful answer would be in the lives of Christians—following that Divine Love which is the Spirit of the Gospel, and bringing down their Religion from their Heads to their Hearts.

It is a misfortune incident to our imperfect condition in this world, that the best things may be abused. That Liberty which is necessary for repelling temporal as well as spiritual bondage—that freedom of debate and inquiry which ought to be maintained

for the further investigation and dissemination of truth, in a liberal, enlightened and philosophic age—all these may be perverted and abused! Even with the broad day-light of the Gospel shining round us, and while that church* which was once the great bar to Christian Reformation, is now giving most comfortable and edifying proofs of a contrary temper, and of an enlarged and tolerating spirit (except so far, alas! as she yet finds it convenient to accommodate Religion to worldly purposes)—I say, even amidst this abundance of Light and Liberty, this general reforming spirit, occasion hath been taken to reform too much; to fill the world, as of old, with disputes and distinctions totally unessential to Christianity, and destructive of its true spirit, when set in opposition to the weightier matters of the law—vital piety and true evangelical obedience.

* The Reverend Mr. (now Dr.) Charles Henry Wharton of Maryland, formerly chaplain to the Roman Catholic Society in the city of Worcester, in England, has the following truly candid and liberal remark, in a most excellent stating of the motives which induced him to relinquish their communion, and become a member of our Protestant Episcopal Church.

"From my own observation, says he, I am happy to assure them, that the "Roman Church in this, as well as in many other particulars, is daily under-"going a silent reformation. The dark monsters of Persecution and Bi-"gotry are retreating gradually before the light of genuine Religion and "Philosophy. Mankind begin to blush that near fifteen centuries have "been necessary to convince them, that Humanity and Toleration are es-"sential branches of the Religion of Jesus!"

Some parts of this Sermon, as it was first preached and printed in Maryland, are omitted here, so far as they were intended to explain the second part of the Text, and related to the difficulties which the preachers of the Gospel would have to contend with in all ages, against those who "would not endure sound doctrine." They were in substance transferred to Bishop Claggett's Consecration Sermon, in order that they might be of use more generally, viz. to our churches throughout all the United States, as well as to the state in which it was originally preached.

Thus, too many seem to run a constant round from Error to Truth, and from Truth to Error back again——

> " As if Religion were intended
> " For nothing else—but to be *mended ;*"*—

there being scarce a folly of all the ancient Corruptions of Christianity, which might not be shown to be now acting over again, by some *novel sect* or another of the present day !

But thus to seek our Religion in things without us, is to seek the living among the dead. The Gospel of Christ teaches far different things. It teaches us to look for God and Religion within us; that we are to be renovated and strengthened by the intellectual touches of His divine Spirit upon our Spirits---that we are to " taste and see that He is good,"--see with our eyes, hear with our ears, and handle with our hands, the Word of Life. And the marks of this gracious State, this experimental Knowledge and vital Religion, will be manifested, not in loud and lofty pretensions to superior Knowledge and Sanctity; but by the calm fruits of Love and good Works--in mildness, serenity, and resignation of the whole soul to God.

But too many, letting go their hold of the form of sound words, and substituting, or mistaking, mere mechanical motions---the fervours of heated imagination—for the true and active signs of Grace, those living impulses of God on the soul, are often carried into the wildest extravagances. Fetching the marks

* Butler's Hudibras.

of their religion from the notions of visionary or mystical men, instead of looking for them in the life and Gospel of Christ, they set their passions to work, and at length persuade or terrify themselves into all those experiences and feelings, which pass, in their Creed, as the evidences of Salvation.

Buoyed up by such strong delusions, they think "they have built their mansions among the Stars, "have ascended above the Moon, and left the Sun "under their feet;" while they are still but like their *Kindred Meteors* which, having scarce mounted to the middle regions, are precipitated downwards again by their own gross and earthly particles! A devotion worked up by fervour, whatever proceeds from the mere force of animal spirits, *is of the Earth, earthy;* in no manner like to that true Spirit of Regeneration which is of the Lord from Heaven, and begets the divine life in the souls of men. This true celestial warmth will never be extinguished, being of an immortal nature; and when once vitally seated in the heart, it does not work by fits and starts, but expands itself more and more, regulating, purifying and exalting the whole inward man!

Although it is of great importance, that we adhere to the *Form of sound Words*, as our Text directs us; yet we must not halt at Forms, or fundamental Principles and Doctrines; but we must strive, with all our might and zeal, through the Grace given us, "*to go on to Perfection.*" Our Faith must not be a mere empty assent to the Truth, but the *Holding the Truth in Love.* It is Love that shews our Faith to

be genuine. By this it must work, and by this only can God be well pleased. For Love flowing from Faith, is the Hand-writing of God on the heart. Whatever proceeds from it will bear his Image and Superscription. He will know it as his own, and openly acknowledge it as such, before Men and Angels, at the last day.

This Fruit of Love is what St. Paul every where holds up for the trial of our Faith and Spirits—" The " Fruits of the Spirit are Love, Joy, Peace, Long- " Suffering, Gentleness, Goodness, Meekness, Tem- " perance, and the like." All other marks of the Soundness of our Faith, except these Gospel-marks, namely, the *Fruits of the Spirit*, are only a dangerous ministration of fuel for inflammable tempers, or of despair to those of a contrary frame.

Why need I spend more of your time in applying the doctrine of my Text to the present occasion of our meeting?—an occasion (I will only add) on which if you could be indulged to hear the voice of an Apostle or Angel from God, he would preach to you Love and Unity.

Consider that you are members of a Church, which is acknowledged by all the Christian World to teach the doctrine of the Gospel, and to hold fast the *Form of sound Words*, the *Faith once delivered to the Saints*—a Church which has given to the world a long and illustrious list of eminent Divines, pious Preachers, and even glorious Confessors and Martyrs for the Truth, as it is in Jesus.

But in this country at present, such is her state that she calls for the pious assistance and united sup-

port of all her true Sons, and of the friends of Christianity in general. Besides a famine of the preached word, her sound Doctrines are deserted by many, who "turn away their ears from the Truth," as taught by her, and heap to themselves Teachers as described in the Text. But let us leave all such to God and their own consciences—If they have but weighed matters seriously, and have not suffered themselves to be imposed upon by cunningly devised fables—they have a right to follow St. Paul's advice, and to be persuaded in their own Mind. If the Kingdom of Jesus be promoted, by whatsoever means and instruments, let us with the same Apostle have joy therein. Some, says he, preach Christ even of envy and strife, supposing to add afflictions to my bonds—Notwithstanding this, every way, whether in pretence or truth, Christ is preached; and therein do I rejoice, yea and will rejoice--As to those who profess not to oppose our Church, but to be Fellow-workers with us in the same great cause, nay to go beyond us in all godly zeal and holiness--let us be roused by their example, and pray them *God speed.* A time will come when whatever is intemperate and new-fangled in Religion will be done away, or lost and swallowed up in Christian Charity; and those who have been tossed upon the ocean of Doubt and Uncertainty, will again seek for Rest and Comfort in the bosom of the true Church of Christ.

It is not from such that our Church receives her chief wounds. It is from the Lukewarmness and growing Indifference of her own professed members--who are supplied with the Word and Doc-

trine, but know not how to value the things that belong to their peace, until they are now almost hid from their eyes! Any excuse of weather, any worldly avocation of pleasure or profit, any hasty grudge or prejudice against the Ministers of Religion, will induce many to neglect the worship of their great Creator. Too many more are spoiled or staggered in their Faith by what is called the *Free* and *Philosophic*, but more truly, the *loose* and *libertine* principles of the present day. Many others, from a selfish and niggardly spirit, or from a dissipation of their substance in luxury and intemperance, will not, or cannot, yield the mite which is necessary for supporting the Ordinances of Religion. Thus they become ashamed to appear in the place of God's Worship, leaving the burden of all upon a few, whose conscience and the awful dread of an account to be given hereafter, will not suffer them to desert their Master's Gospel, to renounce their Baptism, and trample under foot *the Blood of the Covenant wherewith they are sanctified.*

Hence religion mourns, and the houses and altars of God, erected by the piety of our Forefathers, are deserted and running into ruin. The tempests beat and the winds howl through the shattered roofs and mouldering walls of our places of Worship; while our Burying-grounds and Church-yards, the graves, the monuments, and the bones of our Fathers, Mothers, Brothers, Sisters, Children and Friends, are left open and unprotected from the Beasts of the field; as if all our care was only to succeed to the honours, the estates and places of emolument which

belonged to our Friends and Ancestors, without any regard to their Memories or venerable Ashes!

In the late times of war, distress and confusion, there might be some plea for this reproach of our Christian name; but now, with the blessed prospects of Peace, Liberty, Safety and future Prosperity before us, I trust this reproach will be speedily done away; to which nothing can so eminently contribute as Love and Union among ourselves, joined to a rational and enlightened Zeal and public Spirit. For, in all our pursuits, we must rest at plain and practical points at last, which are few in number, and in Religion come to little more than Solomon declared, viz. that "the Fear of God and keeping his Com-"mandments is the whole duty of Man;" or, in all the Sciences, what another wise man declared to be the Sum of all his inquiries—that

> TEMPERANCE is the best PHYSIC,
> PATIENCE the best LAW,
> CHARITY the best DIVINITY!

O Heaven-born Charity! what excellent things are spoken of thee! What a transcendent rank was assigned thee, when the Saviour of the World gave thee as the badge of his holy Religion; and his inspired Apostles enthroned thee as the Queen of all Evangelic Graces and Virtues! Could the tongues of men or of angels exalt thee more than this—declaring—"That neither the Martyr's Zeal, the Self-denial of the Saint, nor all Knowledge, nor any Virtue besides, can profit or adorn the Man, who is unadorned with thy sweet celestial Garb! But he who is thus adorned is the most august human spectacle upon

earth—whom even Angels behold with delight, as clothed in that peculiar Garb which Christ vouchsafed to wear here below, and which shall not need to be put off above: and therefore, if on every slight occasion, or indeed on any occasion, we cast off this Garb, we are none of His true Disciples!

Wherefore then, Brethren, put on this most excellent gift of Charity. Try the Faith that is in you by this great Test—Hold fast the Form of sound Words, the holy Scriptures, the pure Doctrines, the excellent Forms of Prayer, Praise and Thanksgiving, drawn from Scripture by our Church—Hold them fast in Faith working by Love. Take them for your perfect rule and guide—They will make you wise unto Salvation—Whatever is imagined more, or beyond Scripture—all that is beside final Perfection and Salvation, count it vain and superfluous. Seek not to be *wise above what is written*, nor establish any vain imaginations of your own for the sure Form of sound Words. What you have received, hold fast with a fervent and enlightened, but with a holy and charitable, Zeal. Add nothing, diminish nothing; but let this Lamp of God shine among you till the Day Dawn, till the Morning of the Resurrection; and walk ye in the Light of it, not kindling any Sparkles of your own to mix with its pure and hallowed Lustre.

Let not your best State too much elevate, nor your worst too much depress, you. Whereunto you have attained, walk; yet sit not down with attainments, but forgetting what is behind, press still

forward, having perfect Holiness in your eye and purpose.

" Remember that Faith without Works is dead. Remember that God commands Works, Grace establishes them, Christ died to confirm them, the Spirit is given to influence them; and that, without a holy, humble and peaceable Life, we annul the Law, abuse the Gospel, trample upon Grace, frustrate the end of Christ's Death, grieve the Spirit, dishonour God, and give the lie to our holy Profession." If one coming as an Apostle or as an Angel from Heaven, were to preach to you any other Gospel than you have received, I trust, you would say, let him not be believed.

Thus, with the Truth in our Heads and Love in our Hearts; with Zeal and public Spirit; with a concern for Liberty, Civil and Religious; with Industry and Economy; with a strict care for the Education of Youth, and their nurture and admonition in the Fear of the Lord; this American land shall become a great and glorious Empire!—

Hasten, O blessed God, hasten this glorious period of thy Son's Kingdom, which we know shall yet come! And, O ye, who now enjoy the blessed opportunity, be ye the happy means of hastening it. Adorn by your lives the Divine doctrines which you profess with your lips; that the Heathen and Unbeliever, seeing your good Works may be the sooner led to glorify your Father who is in Heaven!

" For this cause, I now bow my knees unto the Father of our Lord Jesus Christ, of whom the whole

Family in Heaven and Earth is named; most earnestly beseeching Him that he would grant you according to the riches of His Glory to be strengthened with might by His Spirit in the inner Man; that Christ may dwell in your Hearts by Faith, that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length and Depth and Height, and to know the Love of Christ, which passeth knowledge, that ye may be filled with all the Fulness of God."

Now unto Him that is able to do exceeding abundantly above all that you can ask or think, according to the Power that worketh in us, unto Him be Glory in the Church, by Christ Jesus, World without End.

APPENDIX.

THE purposes for which this Special Convention was called, are mentioned in the title page, (483), and the proceedings, after the foregoing Sermon, were ordered to be printed, as explanatory of those purposes; and are accordingly recorded here, especially as they were of considerable Use, and a kind of Basis, for the Few Alterations, which were afterwards made by the Bishops, Clergy and Laity of the Church, assembled afterwards at Philadelphia, in order to a Final Review, and Establishment of their Liturgy, or Form of Church-Worship; as mentioned more at large in Sermon XXII, preached October 7th, 1785, on the first Introduction and Reading said Liturgy, as recommended to future use.

ABSTRACT,

Annapolis, June 23d, 1784, P. M.

After returning thanks to the Preacher for the foregoing Sermon, delivered in the forenoon,—proceeded to business, viz.—

"Resolved, That a Committee of three Clerical "and three Lay Members be appointed to digest and "publish the Proceedings of this and such parts of the "Proceedings of the former Convention, as they may "judge necessary to lay before the Public; and to con-"fer and treat with any Committees that may be ap-"pointed in the Sister-States, for considering and "drawing up a plan of such alterations in the Liturgy "of the Church, as may be necessary under the Ame-"rican Revolution, for Uniformity of Worship and "Church Government."

The Committee of this Convention appointed for the above Purposes, are—

Rev. { William Smith, D. D. President,
William West, Secretary,—and
John Andrews, A. M.
Richard Ridgely, Esq.
Joseph Couden, A. M.—and
Dr. Thomas Cradock.

They are empowered to nominate any members of their own body, not less than three, to transact business, if more cannot possibly attend.

No. I.

TO THE HONOURABLE THE GENERAL ASSEMBLY OF THE STATE OF MARYLAND.

THE PETITION OF THE VESTRY AND CHURCH-WARDENS OF THE PARISH OF *******, ******* COUNTY.

HUMBLY SHEWETH,

That it is manifest from Reason, as well as the clearer Light of Revelation, that the Worship of the

Almighty Creator and Governor of the Universe, is the indispensable duty of his dependent Creatures, and the surest means of procuring their temporal as well as eternal Happiness: That, where Religion is left unsupported, neither Laws nor Government can be duly administered; And, as the experience of ages has shewn the necessity of a provision for supporting the Officers and Ministers of Government, in all civil Societies; so the like experience shews the necessity of providing a support for the Ordinances and Ministers of Religion---because if either of them [viz. Religion or Government] were left wholly dependent on the benevolence of individuals, such is the frailty of human nature, and the averseness of many to their best Interests, that the Sordid and Selfish, the Licentious, and Prophane, would avail themselves of such Liberty to shrink from their share of labour and expense, and thereby render that, which would be easy when borne by All, an intolerable burden to the Few, whose conscience and principles of Justice would not permit them in this, or any other case, to swerve from their Duties, Civil or Religious.

That our pious ancestors, the worthy and respectable Founders of this State, convinced of the foregoing Truths, and declaring that, "In every well-grounded "Commonwealth, matters concerning Religion ought, "in the first place, to be taken into consideration, coun- "tenanced and encouraged; as being not only most ac- "ceptable to God, but the best Way and Means of "obtaining His Mercy, and a Blessing upon a People "and Country," (having the Promises of this Life and of the Life to come) did frame and enact sundry Laws for erecting Churches and Places of Public Worship, the maintenance of an orthodox Clergy, the Support and advancement of Religion, and the orderly Administration of its divine and saving Ordinances.

That the Delegates of this State, at the great Æra of our Independence, in free and full Convention assembled, for the purpose of establishing a new Constitution and Form of Government, upon the authority of the

People, appearing in their Wisdom to have considered some parts of the said Laws as inconsistent with that Religious Liberty and Equality of Assessment, which they intended as the Basis of their future Government; Did, by the thirty-third section of the Declaration of Rights, abrogate all such Laws theretofore passed, as enabled any county Courts, on the application of Vestrymen and Church-Wardens, to make assessments or levies for Support of the Religious establishment; but not with a view of being less attentive, than their pious ancestors had been, to the Interests of Religion, Learning and Good Morals. On the contrary, by the very same Section, an express recommendation and authority are given to future Legislatures, " At their discretion, " to lay a general and equal Tax for the Support of the " Christian Religion," agreeably to the said Declaration.

That your Petitioners are sensible of the many urgent civil concerns, in which the honourable and worthy Legislatures of this State have been engaged, since the commencement of the present great and trying Period; and how much Wisdom and Deliberation are at all times necessary in framing equal Laws for the Support of Religion and Learning, and more especially amidst the Horrors and Confusions of an expensive, cruel and unrelenting War. But they are sensible, at the same time, (and persuaded the honourable Assembly are equally sensible) that where Religion is left to mourn and droop her head, while her sacred Ordinances are unsupported, and Vice and Immorality gain ground, even War itself will be but feebly carried on, Patriotism will lose its most animating principle, Corruption will win its way from the lowest to the highest places, Distress will soon pervade every public measure; our Churches, our Grave-Yards---the Monuments of the Piety of our Ancestors, running into Ruin, will become the reproach of their Posterity; nay more, the great and glorious Fabric of public Happiness, which we are striving to build up, and cement with an Immensity of Blood

and Treasure, might be in danger of tumbling into the dust, as wanting the stronger cement of Virtue and Religion, or perhaps would fall an easy prey to some haughty Invader!

Deeply impressed with these momentous considerations, and conceiving ourselves fully warranted by our Constituents, in this application to your honourable Body, having duly advertised our design, without any objections yet notified to us—Your Petitioners, therefore, most earnestly and humbly pray---

That an Act may be passed, agreeably to the aforesaid Section of the Declaration of Rights, for the Support of public Religion, by an equal assessment and tax, and also to enable the Vestry and Church-Wardens of this Parish, by rates on the Pews, from time to time, or otherwise, as in your Wisdom you shall think fit, to repair and uphold the Church and Chapel, and the Church-Yards and Burying Grounds of the same; all which, your Petitioners conceive, may be done, not only for this Parish, but at the same time, if thought best, for every other Parish within this State (which, it is believed, earnestly desires the same) by a single Law, in a manner perfectly agreeable to the Liberty and Wishes of every denomination of Men, who would be deemed good Christians and faithful Citizens of this State. And your Petitioners, as bound, shall ever pray, &c.

In the foregoing Petition, no exclusive Privilege is Prayed for; only " That a Law may be passed agreea- " bly to the Bill of Rights, and to the Liberty and " Wishes of every denomination of Men, who would " be deemed good Christians and faithful Citizens of " this State." And some of the Vestries that presented the Petitions, finding the public difficulties increasing, soon afterwards signified their desire to the General Assembly that all further consideration of the matter, might be postponed to a time of less distress and danger.

But on the happy establishment of Peace, his Excellency Governor Paca, in Council, with a truly paternal and pious care for the concerns of Religion, as inseparably connected with the Interest of the State, was pleased to revive this important business, in an Address to the General Assembly, (May 6th, 1733), as follows, viz.

"It is far from our Intentions to embarrass your "deliberations with a variety of objects; but we can- "not pass over matters of so high concernment as Re- "ligion and Learning. The sufferings of the Ministers "of the Gospel of all Denominations, during the War, "have been very considerable; and the perseverance "and firmness of those, who discharged their sacred "Functions under many discouraging circumstances, "claim our acknowledgments and thanks. The Bill of "Rights and Form of Government recognize the prin- "ciple of public Support for the Ministers of the Gos- "pel, and ascertain the mode. Anxiously solicitous "for the Blessings of Government, and the welfare "and happiness of our Citizens, and thoroughly con- "vinced of the powerful influence of Religion, when "diffused by its respectable Teachers, we beg leave "most seriously and warmly to recommend, among the "first objects of your attention, on the return of Peace, "the making such provision, as the Constitution, in this "case, authorizes and approves."

A copy of this Address, about a week after it was delivered to the Assembly, came into the hands of sundry of the Episcopal Clergy*; who, finding the concerns of Religion so strongly recommended by the Executive to the Legislative part of Government, thought it immediately necessary that there should be a Council or Consultation of Clergy held, for the purpose of considering "What alterations might be ne- "cessary in our Liturgy and Service; and how our

* They were occasionally assembled at the first Commencement in Washington-College, May, 1783.

" Church might be organized, and a succession in the " Ministry kept up, so as to be an object of public " notice and support in common with other Christian " Churches under the Revolution." This was the occasion of calling this General Convention.

Some Legislative interposition or sanction appeared necessary in the course of this business; for as our Church derived her Liturgy from the Church of England, and was formerly dependent on the same Church for a succession in her Ministry, and had certain property reserved to her by the Constitution of this State, under the name of the Church of England; it became a question whether, if any alterations should be made in the Liturgy, or in the mode of succession in the Ministry, she could any longer be considered as the Church described in the Constitution of this State, or intitled to the perpetual use of the Property aforesaid. An incorporating Act, or Charter was also deemed necessary to enable the Clergy or some Representative Body of the Church, to raise and manage a Fund for certain charitable and pious purposes; such Charters having been granted to Christian Societies of every denomination in other of the neighbouring States, wherever they had been prayed for.

This was the foundation of the following Petition, which has nothing for its object but equal Privileges; and prays for nothing but what the Members of our Church consider as their undoubted Right, under the Constitution and Laws of the State.

No. II.

TO THE HONOURABLE THE GENERAL ASSEMBLY OF THE STATE OF MARYLAND.

THE MEMORIAL AND PETITION OF THE SUBSCRIBERS IN BEHALF OF THEMSELVES AND OTHERS, THE CLERGY OF THE EPISCOPAL CHURCHES.

SHEWETH,

That the happy termination of War, the establishment of Peace, and the final recognition and acknow-

ledgment of the Sovereignty and Independence of these United States among the Powers of the World, yield a favourable occasion (which this State in particular hath long desired) of making some permanent Provision, agreeably to the Constitution, for " the Ministers of Religion," and the advancement of useful Knowledge and Literature, through this rising American Empire.

That, in respect to the Episcopal Churches in this State (to the Communion of which so large a proportion of the good people of Maryland belongs) the following things are absolutely necessary, viz.

1st. That some alterations should be made in the Liturgy and Service, in order to adapt the same to the Revolution, and for other purposes of Uniformity, Concord and Subordination to the State.

2d. That a plan for educating, ordaining, and keeping up a succession of able and fit Ministers or Pastors, for the Service of the said Churches, agreeably to ancient practice and their professed Principles, as well as that universal Toleration established by the Constitution, be speedily determined upon and fixed, under the public authority of the State, and with the advice and consent of the Clergy of the said Churches, after due consultation had thereupon—

Your Petitioners, therefore, humbly pray—

That the said Clergy may have leave to consult, prepare and offer to the General Assembly, the draft of a Bill, for the good purposes aforesaid—and your Petitioners, as in duty bound, shall pray, &c.

(Signed,)

WILLIAM SMITH,
THOMAS GATES.

The Prayer of the foregoing Petition was readily granted, and a Meeting or Convention of the Clergy, in pursuance thereof, was held at Annapolis, 13th August, 1783; and the following Declaration of certain Fundamental Rights and Liberties of the Protes-

tant Episcopal Church of Maryland, drawn up and subscribed, viz.

Whereas by the Constitution and Form of Government of this State—"All persons professing the Christian Religion are equally intitled to protection in "their Religious Liberty, and no person, by any Law, "[or otherwise] ought to be molested in his person or "estate, on account of his Religious Persuation or Profession, or for his Religious Practice; unless, under "colour of Religion, any man shall disturb the good "Order, Peace, or Safety of the State, or shall infringe "the Laws of Morality, or injure others in their Natural, Civil, or Religious Rights:" And whereas the Ecclesiastical, and Spiritual Independence of the different Religious Denominations, Societies, Congregations, and Churches of Christians in this State, necessarily follows from, or is included in, their Civil Independence.

Wherefore we, the Clergy of the Protestant Episcopal Church of Maryland (heretofore denominated the Church of England, as by Law established) with all duty to the civil authority of the State, and with all Love and Good-will to our Fellow-Christians of every other Religious denomination, do hereby declare, make known, and claim, the following, as certain of the Fundamental Rights and Liberties inherent in and belonging to the said Episcopal Church, not only of common Right, but agreeably to the express Words, Spirit and Design of the Constitution and Form of Government aforesaid, viz.

I. WE consider it as the undoubted Right of the said Protestant Episcopal Church, in common with other Christian Churches under the American Revolution, to complete and preserve herself as an entire Church, agreeably to her ancient Usages and Profession, and to have the full enjoyment and free exercise of those purely Spiritual Powers, which are essential to the being of every Church or Congregation of the faithful, and which, being derived only from Christ and

his Apostles, are to be maintained independent of every foreign or other Jurisdiction, so far as may be consistent with the civil Rights of Society.

II. That ever since the Reformation, it hath been the received doctrine of the Church whereof we are Members (and which by the Constitution of this State is intitled to the perpetual enjoyment of certain Property and Rights, under the denomination of the Church of England) "That there be these three Orders of Minister's in Christ's Church, Bishops, "Priests and Deacons," and that an Episcopal Ordination and Commission are necessary to the valid administration of the Sacraments, and the due exercise of the Ministerial Functions in the said Church.

III. That, without calling in question the Rights, Modes and Forms of any other Christian Churches or Societies, or wishing the least contest with them on that subject, we consider and declare it to be an essential Right of the said Protestant Episcopal Church to have and enjoy the continuance of the said three Orders of Ministers forever, so far as concerns matters purely Spiritual; and that no persons, in the character of Ministers, except such as are in the Communion of the said Church, and duly called to the Ministry by regular Episcopal Ordination, can or ought to be admitted into, or enjoy any of the "Churches, Chapels, Glebes, or other Property," formerly belonging to the Church of England in this State, and which by the Constitution and Form of Government is secured to the said Church forever, by whatsoever name, she the said Church, or her superior Order of Ministers, may in future be denominated.

IV. That as it is the Right, so it will be the Duty, of the said Church, when duly organized, constituted, and represented in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer, and public Worship, in order to adapt the same to the late Revolution,

and other local circumstances of America; which, it is humbly conceived, may and will be done, without any other or farther departure from the venerable Order and beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient in the change of our situation from a Daughter to a Sister Church.

Signed, August 13th, 1783.

William Smith, President, and Rector of St. Paul's and Chester Parishes, Kent-County.
John Gordon, Rector of St. Michael's, Talbot.
John M'Pherson, Rector of William and Mary Parish, Charles County.
Samuel Keene, Rector of Dorchester Parish, Dorchester County.
William West, Rector of St. Paul's Parish, Baltimore.
William Thomson, Rector of St. Stephen's, Cœcil County.
Walter Magowan, Rector of St. James's Parish, Ann-Arundel County.
John Stephen, Rector of All-Faith Parish, St. Mary's County.
Thomas John Claggett, Rector of St. Paul's Parish, Prince George's County.
George Goldie, Rector of King and Queen, St. Mary's County.
Joseph Messinger, Rector of St. Andrew's Parish, St. Mary's County.
John Bowie, Rector of St. Peter's Parish, Talbot County.
Walter Harrison, Rector of Durham Parish, Charles County.
William Hanna, Rector of St. Margaret's, Westminster Parish, Ann-Arundel County.
Thomas Gates, Rector of St. Ann's Annapolis.
John Andrews, Rector of St. Thomas's Parish, Baltimore County.
Hamilton Bell, Rector of Stephney Parish, Somerset County.
Francis Walker, Rector of Shrewsbury Parish, Kent County.

Signed, June 23d, 1784.

The foregoing declaration of Rights being made and subscribed, a copy of the same was presented to his Excellency the Governor, with the following Address, viz.

TO HIS EXCELLENCY WILLIAM PACA, ESQ. GOVERNOR AND COMMANDER IN CHIEF, &c. &c. OF THE STATE OF MARYLAND.

We the Protestant Episcopal Clergy of the said State, at a Meeting or Convention, duly held at Annapolis in order to consider, make known and declare those fundamental Christian Rights, to which we conceive ourselves intitled, in common with other Christian Churches; Do hereby, in the first place, return your Excellency our most sincere and hearty thanks for your great concern and attention manifested for the Christian Church in general and her suffering Clergy of all denominations. We trust and pray that your Excellency will continue your powerful intercession till some Law is passed for their future support and encouragement, agreeably to the Constitution.

We herewith lay before your Excellency an authentic copy of a declaration of certain Rights, to which, according to our best knowledge of the Laws and Constitution of our Country, we think ourselves intitled, in common with other Churches. Should your Excellency, from your superior knowledge of both, think that the declaration we have made, stands in need of any further Sanction, Legislative or otherwise, we are well persuaded that a continuance of the same zeal and regard which you have formerly shewn, will at length produce the happy effect which you so anxiously desire.

Praying for a continued increase of your Excellency's public usefulness, and that you may meet the Reward thereof in the world to come,

We are, &c.

[Signed by all the Members, by whom the above declaration was signed.]

To which his Excellency was pleased to return the following answer, viz.

GENTLEMEN,

I have attentively considered the paper intitled "A "declaration of certain Fundamental Rights and Li- "berties of the Protestant Episcopal Church of Mary- "land." And as every denomination of Clergy are to be deemed adequate Judges of their own Spiritual Rights, and of the Ministerial commission and authority necessary to the due administration of the Ordinances of Religion among themselves, it would be a very partial and unjust distinction to deny that Right to the respectable and learned Body of the Episcopal Clergy in this State; and it will give me the highest happiness and satisfaction, if, either in my individual capacity, or in the public character which I now have the honour to sustain, I can be instrumental in advancing the interests of Religion in general, alleviating the Sufferings of any of her Ministers, and placing every branch of the Christian Church in this State, upon the most equal and respectable footing.

I am,

GENTLEMEN,

Your most obd't. humble Servant,

WILLIAM PACA.

We have only here to observe that the general Judgment of all our Churches at this time, so far as it hath been yet collected, is for the invariable maintenance of the three distinct Orders of our Ministry. It is a matter that cannot concern any other Religious Society, and in which, without entering into any contest, we have certainly a Right to our own Judgment.

At a General Convention, June 22, 1784. "A Committee of Clergymen and Lay-Delegates was appointed to essay a plan of Ecclesiastical Government, and to define therein the duties of Bishops, Priests and Deacons, in matters Spiritual; and the Rights and Duties both of Clergy and Laity in general Synods or Con-

ventions for the Government of the Church, and for preserving uniformity of Worship, and the reclaiming, or excluding from Church Communion, scandalous Members, whether of the Clerical or Lay Order.

The said Committee, not having had time to essay a full plan for the purposes above mentioned, reported the following as some of the fundamental Principles thereof, which were agreed to, viz.

I. That none of the Orders of the Clergy, whether Bishops, Priests or Deacons, who may be under the necessity of obtaining Ordination in any foreign State with a view to officiate or settle in this State, shall, at the time of their Ordination, or at any time afterwards, take or subscribe any obligation of obedience, civil or canonical, to any foreign Power or Authority whatsoever; nor be admissible into the Ministry of this Church, if such obligations have been taken for a settlement in any foreign country, without renouncing the same by taking the oaths required by Law as a test of allegiance to the United States.

II. According to what we conceive to be of true Apostolic Institution, the duty and office of a Bishop, differs in nothing from that of other Priests, except in the Power of Ordination and Confirmation; and in the Right of precedency in Ecclesiastical Meetings, or Synods. The duty and office of Priests and Deacons, to remain as heretofore. And if any further distinctions and regulations in the different Orders of the Ministry, should afterwards be found necessary for the good government of the Church, the same shall be made and established by the joint voice and authority of a Representative Body of the Clergy and Laity, at future Ecclesiastical Synods or Conventions.

III. The Clergy shall be deemed adequate Judges of the Ministerial Commission and Authority, necessary to the due Administration of the Ordinances of Religion in their own Churches; and of the Literary, Moral, and Religious qualities and abilities of per-

sons fit to be nominated and appointed to the different Orders of the Ministry; but the approving and receiving such persons to any particular Cure, Duty or Parish, when so nominated, appointed, set apart, consecrated and ordained, is in the people who are to support them, and to receive the benefit of their Ministry.

IV. Ecclesiastical State Conventions, or Synods of this Church, shall consist of the Clergy and one Lay-Delegate or Representative from each Vestry or Parish, or a majority of the same; and shall be held annually or oftener, at convenient times, to be appointed by themselves; but Fundamental Rules, once duly made, shall not be altered, unless two thirds of the Members duly assembled, shall agree therein.

SERMON XXII.

PREACHED IN CHRIST-CHURCH, PHILADELPHIA, ON FRIDAY, OCTOBER 7th, 1785,

BEFORE the General Convention of the Bishops, Clergy, and Laity of the Protestant Episcopal Church, in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina. On occasion of the first introduction of the Liturgy and Public Service of the said Church, as altered and recommended to future use, by the Convention.

IN CONVENTION,

Wednesday evening, October 5th, 1785.

ORDERED,

THAT the Rev. DR. SMITH be requested to prepare and preach a Sermon, suited to the solemn occasion of the present Convention, on Friday next; and that the Convention attend the same, and the Service of the Church, as proposed for future use, be then read for the first time.

Friday, October 7th.

RESOLVED,

THAT the thanks of this Convention be given to the Rev. DR. SMITH for his Sermon this day preached before them, and that he be requested to publish the same.

AN EXTRACT FROM THE JOURNAL,

DAVID GRIFFITH, SECRETARY.

SERMON XXII.

LUKE, Chap. XIV, ver. 23.

And the Lord said unto the servant, Go out into the *highways* and *hedges*, and compel them to come in, that my house may be filled.

IN the parable, of which these words are a part, the unspeakable happiness of the kingdom of God, as begun in the hearts of believers in this world, and to be consummated in the world to come, is represented under the figure of a great Feast, or Supper, to which multitudes were bidden; and the excuses, which they offer for not coming, strongly describe the various obstructions which the Gospel would meet with in its reception among men; from the time of its first promulgation, to that blessed period when the dispersed among the highways and hedges of remotest nations shall hear its Divine call, and "all the kingdoms of this world become the "kingdoms of our Lord, and of his Christ!"

To this last universal invitation, or call, our text clearly points; as, in the verses connected with it, we may find a reference to the various preceding calls and dispensations in the gospel economy. Thus, at the 17th verse, when the Master of the House "sent

" his servant at supper time to say to those who " were [before] bidden, come, for all things are now " ready;" we may understand the sending of John the Baptist to give the Jews, who were before bidden, a particular notice to prepare themselves, [by the baptism of repentance] for the immediate reception of the Messiah, and the coming of his kingdom, which was to be speedily preached and first offered unto them! And again, in the sending out a second time to tell them " the supper was ready and to bid " them come in," we are led to consider the special offers of this kingdom, which were made to them by the apostles and seventy disciples; while the excuses which they make (" one having bought a piece of " ground, another five yoke of oxen, and another " having married a wife,") strongly describe that love of the world and of the things it contains, which had got such fast hold of them, as to leave no room for the spirit of the Gospel, or the words of its messengers to work upon them. Still farther, in the progress of the parable, when the " Master of the house, being " angry" (at the excuses made by the Jews) rejects them, as unworthy of his heavenly feast because of their carnal and hard hearts, and commands his servant to " go out quickly" (lest the supper should be lost) " into the streets and lanes of the city and to " bring in the poor and the maimed, the halt and the " blind;" we may consider the further extension of Christ's commission to his Apostles after his resurrection, to preach to the dispersed Jews as well as the Gentiles in the neighbourhood of Jerusalem, and in all Judea, &c.—

But room being still left at this great Feast, the Lord of the table, who is all benevolence and mercy, being desirous that his whole house should be filled, delivers, in the last place, the truly comfortable and glorious commission in the text—

" Go out into the highways and hedges, and " compel them to come in, that my house may be " filled."—

Go, my servants, since the Jews, through the hardness and carnality of their hearts, have rejected the repeated invitations which I have given them; since the disperst of their nation and the neighbouring Gentiles are not sufficient to fill my whole house, nor to answer my everlasting purposes of love to mankind, in sending them a Saviour and publishing to them the means of Salvation and Glory—" Go out, therefore, into the highways and hedges*"—Go ye into all the world, and preach the everlasting Gospel to every human creature, without respect of persons, kindreds or tongues. Publish to all nations the joyful tidings of Salvation, " teaching them and " baptizing them, in the name of the Father, and of " the Son, and of the Holy Ghost." Place before them, in the strongest and most affecting manner, my free overtures of love and grace. Describe to them, in the most fervent and rapturous manner, that divine Feast of joy, that everlasting Supper of blessedness which I have made ready for true believers in my kingdom of glory. Be earnest and zealous in this great work! Take no refusal from them; but by

* St. Mat. xxviii. 19. St. Mark, xvi. 16.

labouring " in season and out of season—compel " them to come in that my house may be filled!"

Oh words of everlasting importance to the whole Christian world! Oh words of unspeakable joy to all the sons of men—but to us especially, whose lot may be truly said to have been cast among the highways and hedges in those remote parts of the earth, which never till lately heard the divine call of the Gospel; and to which its joyful sound did at length reach, in consequence of the gracious commission given in the text; which will, therefore, be a very proper subject of our further meditations on this day!

We are assembled to introduce our Liturgy and Public Worship, in that form, and with those alterations, which the change of our civil condition, and other local considerations, appear to have rendered necessary, according to the sense and determination of the representative body of our Church from a number of these United States; and our hope and prayer to Almighty God is that the same, as now offered, and as it may be further improved; may by His Grace and Holy Spirit, become instrumental, through all the rising states and future empires of this American world, in compelling many to come into the sheepfold of Christ and be saved. I shall, therefore, consider the text in a twofold view; First negatively, in respect to those means which it will not justify in the propagation of Christianity; and then positively, in respect to those means which it not only justifies but clearly commands.

And first, although the words, " go out and com- " pel them to come in," be strongly authoritative;

yet, unless we contradict the whole tenor of Christ's Gospel, which is all meekness and love, we cannot explain them as justifying any sort of outward violence or persecution, to bring men to embrace the true Faith. What is here translated "compel" is elsewhere understood for strong entreaty or persuasion. Thus in the 24th chapter of this Gospel, Jesus is said to have been constrained [or compelled] to tarry at a certain village. Lot also is said to have constrained the angels to stay with him; Jacob to have constrained Esau to accept his presents; the sons of the prophets to have urged Elisha to send a number of men to look for the body of Elijah, till he was compelled to comply with their request, although he had refused them before and knew their journey to be in vain, having, with his own eyes, seen his master taken up into heaven. St. Matthew says the Kingdom of Heaven may suffer violence, and the violent take it by force; and St. Paul tells the Corinthians that he had become a fool in glorying, but that by their deportment, to him, they had compelled him to it, &c.

It is impossible, therefore, to believe that the same Scriptures, which enjoin every man "to be "persuaded in his own mind and ready to give a "reason for the hope that is in him," should, at the same time, enjoin a tyranny to be erected over mens' reason and conscience; or direct their bodies to be injured or destroyed, for the conviction or illumination of their minds. Every man must answer for himself at the great tribunal of his judge, and therefore every man is enjoined to prove his own work,

and then he shall have rejoicing in himself alone and not in another.

The mind of man, notwithstanding its present degeneracy and corruption, even in the most unenlightened savage, maintains so much of its native freedom, dignity and glory, as to spurn from it all violence and force. It shrinks back with abhorrence and indignation from all tenets and opinions, obtruded upon it by external pains or penalties.

Witness, ye noble army of Saints and Martyrs of every age, that no man's judgment was ever convicted by stripes, by imprisonments, by racks or by flames! Nay witness, even ye unenlightened tribes of Mexico and Peru, that the murder of millions, for the pretence of religion, hath served for nothing more than to rivet the unhappy survivors still deeper in their tenets, whether of Truth or of Error; and to convince them that a good and gracious God could never be the author of that religion which can sanctify such enormities and barbarities!

Whatever may be the pretence, all such methods as these, dishonour our master Christ, whose whole Gospel breathes only the spirit of Love; and it is as repugnant to this spirit, to persecute the most erroneous as the most sound Believer!

How long, O merciful Father of the human race, how long!—But I forbear—Blessed be God, the Church, of which we are members, hath not so learned Christ. Nay all churches, in the present philosophic and enlightened day, are approaching nearer to each other in Christian Charity; and those garments

which were once rolled in blood, are now undergoing a daily and silent ablution!

But besides this external compulsion, of which we have been speaking; there is also an internal compulsion attempted by many, which is alike unjustifiable; namely, the dressing out the pure religion of the Gospel in a way that offers salvation without obedience to its moral precepts; and strives to persuade men that they may become Christians on easier terms than Christ hath appointed. And, under this head, I cannot but mention those who, in order to draw or compel numbers to their party, enter the houses of weak and unstable persons; flatter their particular passions or prejudices; lay the stress of religion on some favourite Tenets or Shibboleths; neglect to make known the whole counsel of God; and seek to preach themselves, more than their master Jesus Christ.

But turn we from all such methods as those which the Gospel will not justify; and come we to a more joyous and important subject—the consideration of those methods which it not only justifies but commands; whereby all of us, both clergy and laity may be instrumental, through the help of God, in compelling others to the profession of the Gospel, and the practice of its Divine Precepts; and this we may do—

1st. By special instruction and exhortation;

2dly. By living example; and

3dly. By the decency, devotion, fervency and solemnity of our forms of public worship, and by

embracing every opportunity for their further improvement.

First, concerning instruction and exhortation; although the laity ought on all proper occasions to invite and persuade men to the practice of true religion, as it is in the Gospel; yet I shall consider this duty chiefly as it concerns the Clergy, who are those servants more particularly addressed in the text, and commanded to go forth, as special messengers, not barely to instruct and exhort, but vehemently to urge and to press, and by all just and Christian methods to compel others to come in; displaying to them, with faithfulness and unwearied zeal, the whole counsel of God—the terrors and judgments of the law, as well as the marvellous grace and rich mercies of the Gospel—the duties of Love and Evangelical Obedience, as well as the divine virtues of Faith and Heavenly Hope!

A preacher of the gospel, truly animated with these exalted subjects, impressed with the weight of eternal truth, glowing for the good of his fellow-creatures, and convinced of the immense value of their immortal souls, has noble opportunities of touching the hearts of men, and even of constraining, or compelling them to the love of God.

To describe aright that unbounded goodness which created this world; to trace the ways of that Providence which directs all events in it with unerring wisdom; to show forth the patience and long-suffering of the Almighty with his fallen and sinful creatures, through the various ages of the world, and

all the marvellous workings of his love to reclaim and save them; but, above all, to set forth the peculiar glory and sufficiency of that method of Salvation which he hath declared to us in Christ Jesus, who hath blotted out the dreadful sentence of condemnation—the hand writing that was against us; who hath delivered us from the burden of ceremonies and sacrifices under the old Law, and hath given us a new Law, simple and pure, in its stead, and founded upon the one complete sacrifice of himself for the sins of the whole world!

O love unspeakable, which astonishes even Angels, and hath broken the kingdom of Devils! What can ever move, constrain or compel, the human heart, if Love like this hath no effect? Think you that if a servant of God, really inflamed with this Love, were proposing its rich overtures, even to the most unenlightened Gentile, in a language and sense intelligible to him—he would not cry out—O the heights and the depths thereof! O blessed Saviour! I desire to taste of this Love of thine—I am ready to follow thy divine call, and the calls of thy faithful servants, who speak in thy name—Draw me, I beseech thee, more and more by this constraining Love—Draw me and I will follow, nay I will run, after thee!

It is in this sense only that the messengers and ministers of God can be said to be enjoined to compel men to come in; namely by giving them just and ravishing views of God's goodness; by being urgent and pressing on the subject, by setting forth the beauty of holiness and the great importance of the Christian Revelation; the duties which it commands,

the vices and impurities which it forbids, the support which it offers us in life, the comforts in death, and the prospects of joy through immeasurable eternity!

I come now to the *second* kind of compulsion, which, by God's grace, is in the power of us all, both Clergy and Laity; and that is, by our constant endeavours to become strong and living examples of all goodness; which is indeed our highest duty, and most reasonable service. For since, as hath been before said, our lot is cast among the highways and hedges of this new world, we should consider ourselves as peculiarly addressed in the text, "to be blameless and without rebuke in the midst of a perverse and crooked generation;" to be shining lights—illustrious examples of the power and efficacy of the Gospel—a testimony to the heathen around us of the truth and purity of its doctrines; that they, "seeing our good works," may be powerfully led or compelled to embrace such a holy Religion, and "to glorify our Father who is in heaven."

Let this then, my Brethren, both of the Clergy and Laity, namely, our works and living example, be the mutual test of our Faith and of your Faith—For it will not be so much a question at the last day, of what Church we were, nor whether we were of Paul or of Apollos, but whether we were of Christ Jesus, and had the true marks of Christianity in our lives? Were we poor in Spirit, humble, meek, and pure in Heart? Did we pray without ceasing? Had we subdued our Spirits to the Spirit of God, and lifted our affections above earthly things? Have we nailed our

fleshly appetites to our Master's cross, living no more to ourselves, but to Him who died for us? Were our souls formed into that divine frame of Love, by which He declared His disciples should be known? Unless this be our case, we are yet strangers to the ways of Religion and Peace, and to those heavenly dispositions which are to prepare us for eternal communion with God and blessed Spirits in the world to come.

. True Religion, therefore, is something that is Spiritual and designed to perfect the soul in holiness and the fear of God. The power and right knowledge thereof, lies much deeper than in ordinances and doctrines. It must reach the inner parts, or rather, as it is expressed by an eminent Divine*, " it must take its rise there—even in the hidden man of the heart, where Christ bruises the serpent, subdues our natural corruptions, erects His throne within us, and consecrates us temples of the Living God !"

This doctrine is necessary in an age, wherein all Christians, trusting too much to the externals of their Religion, are ready to wrap themselves up in false Peace. But wherever there is genuine Faith, working by Love, animated by Hope, and accompanied by true Repentance, Humility, Simplicity and Purity of Heart—there, and only there, is the true Church—that communion of Saints, that blessed fellowship and assembly of men, where Christ is the sole Head; where all things will be done in decency and pure order, and " the Father will be worshipped in Spirit and in Truth."

* Hartley.

And this brings me to my *third* and chief head on this great occasion; which was to show that another powerful method of compelling men to come in, is by the decency, devotion, fervency and solemnity of our forms of Public Worship; using every endeavour in our power for their further improvement. For this good purpose, the representative body of our Church, from a number of these United States, are now assembled or convened.

Arduous was the work that lay before us. When we took up our Liturgy with a view to certain necessary alterations, we were struck with the utmost diffidence. We contemplated our Church service as an august and beautiful fabric—venerable for its antiquity—venerable from the memory of those glorious, and now glorified, Luminaries, Saints and Martyrs, who laid the foundations of our Church on the rock of ages. We stood arrested, as it were, at an awful distance—It appeared almost sacrilege to approach the porch, or lift a hand to touch a single part, to polish a single corner, or to clear it from its rust of years!

When, on the one hand, we looked back to the days of the first reformation in Religion, the progressive steps by which those pious worthies broke down the enormous pile of rubbish and error, which for ages had been built up to obscure the ancient foundations laid by Christ and his Apostles; when we considered the difficulties which they had to encounter—the powers of this world combined against them—the strength of ancient habits and prejudices—the ignorance of the age (learning and philosophy being

then at a low ebb, and chiefly engrossed by those whose interest it was to support the former error;) when we considered these things, we were rather astonished that they had gone so far than that they went no farther—but, we were encouraged to proceed, by considering, on the other hand, that we had none of those difficulties to deter us.

Blessed be God, we live in a liberal and enlightened age, when Religion, if not so generally practised as it ought, is nevertheless generally better understood; and when nothing can be considered as deserving the name of Religion, which is not rational, solid, serious, charitable, and worthy of the nature and perfections of God to receive, and of free and reasonable creatures to perform—Nor had we to contend against, nor suffer from, the rulers of this world. Blessed be God again, they yield us that best protection and assistance which Religion can receive from earthly powers—perfect and equal liberty to worship God according to that sense of holy Scripture which our reason and conscience approve; and to make such alterations and improvements in points of decency, order, government and edification, as the general body of the Church, from time to time, may judge most expedient.

Favourable to our wishes, therefore, was the present æra. Through the wise ordering of Providence, we had just become a sovereign and separate people among the nations of the earth; independent of all foreign jurisdiction, in matters ecclesiastical as well as civil. With vast labour and application our forms and constitutions of civil government, had been

built up and established upon the purest principles of political wisdom and liberty; in consequence of which, certain changes in our ecclesiastical constitutions became necessary, as well as in our forms of Prayer for the "powers that be;" considering them "as ordained of God."

These alterations being once made, an occasion was offered (such as few Churches before us have ever enjoyed) of taking up our Liturgy or public Service, for a Review, where our former venerable reformers had been obliged to leave it; and of proposing to the Church at large, such further alterations and improvements, as the length of time, the progress in manners and civilization, the increase and diffusion of charity and toleration among all Christian denominations, and other circumstances (some of them peculiar to our situation among the highways and hedges of this new world) seem to have rendered absolutely necessary.

Ardent, and of long continuance, have been the wishes of many of the greatest, wisest and best Divines of our Church, for some alterations and improvements of this kind. Among these we have a Whitby*, Tillotson, Saunderson, Stillingfleet, Bur-

* The judgment and wishes of some of those great Divines, which could not so conveniently be delivered in a Sermon, I have collected into the following notes, for the further information of the reader.

"If our rulers (says Dr. Whitby) would be pleased to change the present Liturgy as much from what it is, as it is altered from what is was, in the days of Edward the VIth, I verily believe that alteration would render it acceptable to many, who do now refuse submission to it. The Church of Christ hath judged it fit to alter many things which were first instituted by the blessed Apostles themselves, or by the primitive age of the Church [namely the kiss of charity and some other usages;] yet I hope

net, Beveridge, Wake, Tennison, Hales, and innumerable others of venerable name among the Clergy;

this tempteth no man to suspect the wisdom of the Apostles of our Lord, or of the primitive professors of Christianity. Why, therefore, should a like practice tempt any to suspect the wisdom of our first reformers? We have already altered many things, which were allowed and done by them. They at first retained chrism, prayer for the dead, baptism by women; and many other things of a like nature. And if these things might be reformed, without reflection on their wisdom, why may not other things be so?"

"The serious and speedy review of the Liturgy," says Bishop Gauden, (in the year 1661.) "much desired by some, and not much opposed by others, may be of good use for explaining some words and phrases which are now much antiquated, obscure and out of vulgar understanding; which is no news after an hundred years, in which, language, as well as all things under heaven change. This work, once well and wisely done, may, by God's blessing, much tend to the satisfaction of all sober Christians;—for as one day teacheth another, so there may be (as in all outward forms of Divine Worship) both harmless additions, and innocent variations; yea, and sometimes inoffensive defalcations of some redundancies, according as men and times, and words and manners and customs, vary."

Bishop Saunderson (in a visitation Sermon, 1641.) speaking of our reformation, although he says "he had a great esteem for the moderation of it, and a great veneration for the instruments employed by God in it, and a great love of that wholesome way of doctrine, life, devotion and government; yet he was not such a formalist, but that he wished for alterations, though he judged that all alterations, in such grand and established concerns as Religion, should be done by the public spirit, counsel and consent of the Prophets, Prince and People."

"Nothing," says Bishop Beveridge, "was anciently more usual with the Churches of God, than when times and necessity required it, to change the laws made by themselves; to abrogate old ones, and substitute others and perhaps different ones, in their stead." "And, says Bishop Kennet, let us hope and pray that whatever addition can be made to our happiness, God in his time will add those things unto us. In the Churches of Corinth and Crete, planted by an Apostle, there were some things wanting, to be afterward set in order."

Bishop Burnet "wishes some things may be taken away, and others softened and explained. Many things were retained at the reformation, to draw the people the more entirely into it; which was at that time a lawful consideration, but is now at an end," &c.

and among the Laity a multitude more, at the head of whom may be placed the great Lord Bacon, the father of almost all reformation and improvement in modern philosophy and science.

Eight different times, from the days of Edward the sixth, when our Liturgy was first framed, to the year 1661, has it been revised and altered by public authority. And, says Archbishop Tennison, some who have well considered all the alterations and amendments which were then made, (viz. in 1661,) and which amount to the number of six hundred, are sufficiently convinced that if there was reason for those changes at that time, there is equal, if not greater reason, for some further improvements now.

Our Church, in the preface to our common prayer, allows the expediency and necessity of such alterations from time to time. Even our language itself is fluctuating, and receiving frequent improvements; and in what concerns Religion, and its various forms, rites and ceremonies, no Church on earth can claim perfection. This belongs only to the Church of the first born in Heaven!

But the greatest and most important alterations and amendments were proposed at the Revolution, that great æra of liberty, when in 1689*, commis-

* The preamble to the commission in 1689, was as follows; strongly setting forth the need of alterations from time to time; viz. "Whereas "the particular forms of divine worship, and the rites and ceremonies "appointed to be used therein, are things in their own nature indifferent "and alterable and so acknowledged; it is but reasonable that, upon "weighty and important considerations, according to the various exigen- "cies of times and occasions, such changes and alterations should be "made therein as to those that are in place and authority should from "time to time seem either necessary or expedient."

sioners were appointed, among whom were many of the great divines already mentioned; of whom, and of those who were nominated for the like great work before the revolution, Archbishop Wake says---- "They were a set of men, than whom this church "was never, at any one time, blessed with either "wiser or better, since it was a church." They set earnestly about the great work committed to them; making many important and necessary alterations in the morning and evening service; revising the various collects throughout the year, and rendering them more suitable to the epistles and gospels; striking out unnecessary repetitions in the service, and also such psalms and lessons of the Old Testament, as appeared less suitable to the worship of a Christian church; altering and amending the offices of baptism, confirmation, matrimony, visitation of the sick, and burial of the dead, in all things justly exceptionable; so that

Archbishop Wake, lamenting the miscarriage of the great and good design of this commission, declares it to have been as follows, and makes some other strong remarks upon the whole proceedings, with which I shall close these notes.

"The design," says he, "was in short to improve, and, if possible, "to enforce our discipline, to review and enlarge our liturgy, by correct- "ing of some things, by adding of others, by leaving some few ceremo- "nies, confessed to be indifferent in their nature, as indifferent in their "usage. No alterations were intended, but in things declared alterable "by the church itself. And if things alterable, be altered upon the "grounds of prudence and charity; and things defective be supplied; "and things abused be restored to their proper use; and things of a more "ordinary composition be revised and improved, while the doctrine, "government and worship of the church, remain entire in all the sub- "stantial parts of them; we have all reason to believe that this will be so "far from injuring the church, that on the contrary, it shall receive a "very great benefit thereby."

Speech on Sacheverell's Trial.

the whole service might thus become more connected, solemn and affecting,

This great reformation was, however, lost through the heats and divisions which immediately followed, both in church and state, under King William; and such hath been the situation of things that it hath never since been resumed in the mother church, by any public authority.

But singularly to be admired and adored are the ways of Providence! At the commencement of a new æra in the civil and religious condition of mankind in this new world, and upon another great Revolution about an hundred years after the former, all those proposed alterations and amendments were in our hands; and we had it in our power to adopt and even to improve them, as might best suit our circumstances in that part of our church, which the Lord hath planted and permitted to flourish among the highways and hedges of this immense continent!

To embrace such an occasion, we are certain that multitudes in the mother church would rejoice! And for us, not to have embraced it, would have been ungrateful to our God, unjust to ourselves and our holy religion, and unpardonable by our posterity. It hath been embraced!—And, in such a manner, we trust, as will carry our Church through all the shoals of controversy, and conduct her into a safe and quiet harbour!

What glories will shine upon the heads of our Clergy whom God hath made instrumental in this good work! How much shall our laity be venerated for the candor, liberality, and abilities, which they have

manifested on this great occasion. Looking back upon the wonderful things which God hath of late done for them, and forward upon the long tract of glory which is opening before them as a people; they could not but consider that, after all their illustrious toils for the civil happiness of their country, they had done but little for their posterity if the great concerns of Religion were neglected; knowing that righteousness only exalteth a nation, and that empires and kingdoms can rise and flourish upon no other foundation, than Religion and Virtue.

What now remains, lies with the body of our Church at large; namely to receive, with the like temper of liberality, gravity and seriousness, as in the sight of Almighty God, what is now offered to their acceptance and use by their Church representatives or deputies. One part of the service you have just heard, and have devoutly joined in it. Here the alterations are but few, and those, it is hoped such as tend to render it more solemn, beautiful and affecting! The chief alterations and amendments are proposed in the various offices, viz. of Baptism, &c. as hath been observed to you before, with the addition of some new services or offices; namely for the 4th day of July, commemorative of the blessings of Civil and Religious Liberty; the first Thursday of November as a Thanksgiving for the fruits of the earth; and an office for the visitation of persons under the sentence of death; of all which you can only form a true judgment, when they shall be published and proposed to you in the new prayer book.

Brethren! I am not a stranger to you in this pulpit! But some years have elapsed since I have addressed you from hence; and a few years more will close my lips forever! This may possibly be my last Sermon to you; and, therefore, I would exhort you again to receive, and examine, with a meek, candid, teachable and charitable temper of mind, what is proposed to you on this solemn occasion; as a work intended wholly for the advancement of Religion and the maintenance of Peace and Unity in our Church to latest posterity. Let all prejudices and prepossessions be laid aside. Consider seriously what Christianity is! What the truths of the Gospel are! And how much it is our duty to have them set forth and promulgated to the Christian world, and also the Heathen world around us, in the clearest, plainest, most affecting and majestic manner! Let them never be obscured by dark and mysterious sentences and definitions; nor refined away by cunningly devised fables, or the visionary glosses of men, thinking themselves wise above what is written. Were our blessed Saviour now upon earth, he would not narrow the terms of communion, by such ways as these; and it is our duty, as it hath been our great endeavour in all the alterations proposed, to make the consciences of those easy who believe in the true principles of Christianity in general, and who, could they be made easy in certain points no way essential to Christianity itself, would rather become worshippers as well as labourers, in that part of Christ's vineyard, in which we profess to worship and to labour, than

in any other. And what good man or Christian, either of the Clergy or Laity can object to this? If we are Christians, indeed; if the love of truth and of one another, the true signs of the peace of Christ, prevail in our hearts; there will be no disputing or gainsaying, in matters of this kind. In all things, fundamental and necessary to salvation, we "shall "speedily find a decision in the word of God;" and as to things speculative and unnecessary, "not find- "ing them written there," we will seek for their decision, by suffering them to glide smoothly down the stream of mutual forbearance, till at length they be discharged into the unbounded ocean of Christian love, and be there swallowed up and lost forever!

Let us not, therefore, repeat former errors; nor let the advantages now in our hands slip from us. If we become slack or indifferent in the concerns of Religion; if we discourage every endeavour for reformation*, "not only departing from the Law but "corrupting the covenant of Levi, so as to make "men stumble at the Law; the Lord our God hath "said that he will make us base and contemptible "among the people, and all our flock shall be scat- "tered." God will be provoked to remove his candle from us, that glorious light which he hath revealed to us; and we shall fall back again into the former grossness and superstition!

If, Brethren, in the present work any thing be offered or done, with less clearness, precision, purity, or elevation of thought and expression, let it be considered calmly, judged of by Christian methods, and

* Mal. Ch. II. ver. 8, 9.

proposed for future amendment with singleness of heart; imitating the meekness and love of our master Jesus! Thus shall we approve ourselves his disciples; and be justified in our endeavours for the purity of our Religion, not only in the sight of men and angels, but of Him especially, who will be our sovereign Judge, and sits enthroned above all the choirs of angels.

Thus also shall men be compelled to join in our worship, and our Sabbaths become more and more sanctified. Our very hearts and flesh will long for the courts of God's house—for the return of every Sabbath, as a blessed remainder, yet left us, of our original bliss in paradise, and a happy foretaste of our future bliss in the paradise that is above—a day of grace whereon our heavenly King lays open the courts of his palace, and invites us to a more immediate communion with himself!

To all who love and pray for the peace and happiness of society in this world, or for the everlasting happiness of men in the world to come, the growing neglect of the Sabbath, is a most painful consideration. From what source springs the greater part of all those crimes which bring so many to a shameful and untimely end, but from the neglect of God's worship; whereby men become hardened in iniquity, without giving themselves any opportunity of being awakened to the consideration of their everlasting interest. How many are there who, having no relish for heavenly things, seek for every amusement which sin and folly can suggest to fill up this day, and to kill the time, as they chuse to express it? But, gracious heaven! have we so much time to spare in this

life, and so little to do in what concerns the one thing needful, as not to consider that he, who kills time in this way, is murdering his own soul and giving constant stabs to his everlasting peace? Alas, brethren! a day will come, when a thousand worlds, and all the pleasures they can bestow, would be given, to bring back again the least portion of this murdered time—for every moment will then be considered as murdered and forever lost, which hath kept us back from our own reflections, and hath shut God, Religion, our own Souls, and Eternity—awful and mysterious Eternity—out of our thoughts and sight!

Wherefore, then, Brethren—let our Sabbaths be remembered, and more and more sanctified. The Scriptures encourage us to look for a time, when there shall be an universal diffusion of the Gospel throughout this land—when they who dwell in the wilderness shall come and bow down before the Lord; when, among the highways and hedges, to the remotest parts of this continent, decent places of worship will be erected—villages, towns, and great cities arise—and the service and worship of our Church (as we have this day introduced it) be not only adopted, but, through the blessing of God, become happily instrumental in compelling the fulness of the Gentile world to come in!

O Time! may thy wheels move quickly round, until the approach of this blessed æra; till there be a fulness of spiritual food through every part of this new world; and all nations, kindreds and tongues have access with us unto One God, and be sealed with us unto the day of redemption, through the everlasting merits of Jesus Christ our Lord and Saviour! Amen.

SERMON XXIII.

FIRST PREACHED SEPTEMBER 17, 1792, IN TRINITY-CHURCH, NEW-YORK;

BEFORE the General Convention of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church, in the United States of America:

AT THE CONSECRATION OF

THOMAS JOHN CLAGGET, D. D.

As Bishop elect, for the said Church, in the State of Maryland.

PREACHED ALSO, IN SUBSTANCE, AT THE FOLLOWING CONSECRATIONS, VIZ....of

ROBERT SMITH, D. D. for South Carolina, Sept. 13, 1795.

AND EDWARD BASS, D. D. for Massachusetts, and New-Hampshire, May, 1787.

Both the last in Christ-Church, Philadelphia.

Extract from the Journals of the General Convention, of the Bishops, Clergy, and Laity of the Protestant Episcopal Church, in the United Stated of America, held at New-York, viz.—

" *Monday, September* 17, 1792.

" In the House of Clerical and Lay Deputies; Resolved, una-
" nimously, that the Thanks of this House be given to the Rev.
" Dr. SMITH, for his Sermon, delivered this day in Trinity-
" Church, at the Consecration of Bishop Clagget; and that he
" be requested to furnish a Copy of the same for Publication.

" In the House of Bishops. Wednesday, September 19th,
" 1792. The House received a Message from the House of
" Clerical and Lay-Deputies; Requesting the Concurrence of
" this House, in a Resolve of Thanks to the Rev. Dr. SMITH,
" for his Sermon delivered before them, on occasion of the Con-
" secration of Bishop Clagget, and that he be requested to
" furnish a Copy of the same for Publication."—

" Resolved, That this House do concur in the same."

SERMON XXIII.

2 TIMOTHY, Chap. IV, ver. 1, 2, 3, 4, 5.

I charge thee before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead, at his Appearing, and his Kingdom—Preach the Word: Be instant in Season, out of Season; Reprove, Rebuke, Exhort with all Long-Suffering and Doctrine.

For the Time will come, when they will not endure sound Doctrine; but, after their own Lusts, shall they Heap to themselves Teachers, having Itching Ears. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.

But Watch thou in all things; Endure Afflictions; Do the work of an Evangelist; Make full Proof of thy Ministry.

Right Reverend Fathers, Reverend Brethren, and Respected Fellow Citizens, here assembled!

WHILE, in one point of view, I consider the Nature of the Holy Solemnity and Work, upon which we are about to enter, and feel, as I do, the Weight of the Part assigned to Me, on the occasion; (namely to delineate, and give in Charge to the Brother now to be consecrated, the important Duties of a Bishop, or Chief Pastor, in the Church of Christ)—I might well be deterred in looking forward to my task! But, in another point of glorious view, I am encouraged to proceed, when I consider that I have

an Apostle, even St. Paul, the Prince of Apostles, as my leader and guide. For his second Epistle to Timothy, from which my text is taken, is nothing else but a Solemn Charge, and one of the first recorded in the Annals of Christianity—applying, at all times, and under all circumstances, to every Preacher of the Gospel, of every rank and denomination—Ministers, Pastors, Elders, Bishops,—by whatsoever name they may wish to be called!

Thus guided and supported, I rise with some degree of Confidence; animated, rather than deterred, by the Venerable, but Indulgent, Presence of my Clerical Brethren, and Fathers; likewise by the joyful attendance, the exulting expectations, of the Lay-Members of our own Church, on an occasion so long desired, so devoutly prayed for by them, as the present; together with the appearance of such a crouded Audience, of various other denominations of professing Christians; drawn together, many no doubt for Instruction; others, perhaps, from Curiosity, to witness a new scene in America; namely, the First Consecration of a Bishop for a Protestant Church by an authority within itself acknowledged to be valid, and sufficient to relieve it from any future Necessity of sending its Young Candidates for the ministry, across a Vast Ocean for receiving Holy Orders.—

Therefore, thus guided and supported in my part of the duty, I rise (as I said before) not only with some degree of Confidence, but even with full Hopes, from the long experienced Candour and Indulgence of my Brethren in the Ministry, that where I may fall short of their Expectations, it will be ascribed

to the true Cause—Want of Ability,—rather than Want of Zeal, or earnest endeavours to do better, were it in my power.

To proceed, then, my first Address should be to you, my Venerable Brother, elected for the Office of a Bishop. A long Acquaintance and a happy Intercourse with you, in the Exchange of good Offices for the support of our Church, and for strengthening the hands of our Brethren in the ministry, during my residence of eight or nine years, in the state of Maryland*; as well as other good considerations, render it unnecessary for me to say much on this part of my subject.

Of what concerns the duties of a Bishop, or a Chief Pastor, St. Paul's Epistles to Timothy and Titus, have been always considered, as the true primitive uncorrupted Depositary; nay, indeed, the luminous source of Instruction, to all Preachers of the Gospel, at all times and under all circumstances, as already suggested.

My Paraphrase, however, will be chiefly confined as I said before, to his second Epistle to Timothy, from which our text is taken, and which was written under peculiar circumstances, near the close of his life; when he was a Prisoner, and in Bonds at Rome—called in question for the Faith of Christ, before the cruel Nero; at a Time, too, when he saw Persecutions springing up from without, and Divisions, Heresies and Corruptions, from within the Church; and lastly, at a Time when he saw and believed that

* See before, Sermon XX.

his own departure, or dissolution from the Body, was near at hand; and, therefore, he directs this last and parting Charge, as a Legacy of Spiritual Instruction, to Timothy, in the fulness of Love and Zeal for his future Prosperity and Success in the Propagation of the sound Doctrine of the Cross of Christ!

Considering Timothy, as one in whose Character and Conduct he was deeply interested; calling him his Beloved Son in the Gospel, of tried and unfeigned Faith; of whom, without Ceasing, he had Remembrance in his Prayers, night and day; he charges him "to stir up the Gift of God, which was in him, by the putting on of [his] an Apostle's hands." The charge runs as follows—

"Paul, an Apostle of Jesus Christ, by the will of God, according to the Promise of Life, which is in Christ Jesus:

"To Timothy, my dearly beloved son; wishing him Grace, Mercy and Peace, from God the Father, and Christ Jesus our Lord," &c.

After this interesting Exordium, St. Paul proceeds through the three first Chapters of this Epistle, exhorting and pressing Timothy, by all the Ties and Duties of a Son to a Father, "to be strong in the Grace that is in Christ Jesus, and to commit the things which he had heard from Him, among many Witnesses, to faithful men, who shall be able to teach others also; and to be ready to endure Hardships, as a good soldier of Jesus Christ; because no man that warreth, should entangle himself with the affairs of this life, if he would please Him, who hath chosen him to be a Soldier—Consider what I say, and the

Lord give thee Understanding in all things—Keep the good things which was committed to thee by the Holy Ghost, and which dwelleth in the true Ministers of Christ. Be not wavering, or blown about by every wind of Doctrine, for God hath not given us the Spirit of Fear, but of Power, of Love, and of a sound mind; and, therefore, thou needest not be ashamed of the Testimony of our Lord, and of his Death and Resurrection; neither be thou ashamed of Me Paul, although a Prisoner for this Testimony; but, if thou art called to suffer for it, be ready with Me to become a Partaker of the Afflictions of the Gospel, according to the Power of God, striving to shew thyself a Workman that is not ashamed, rightly dividing the Word of Truth; fleeing Youthful Lusts; following Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart—But foolish and unlearned Questions avoid, knowing that they do engender Strifes—And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in Meekness instructing those that oppose themselves; if God, peradventure, will give them Repentance to the acknowledgment of Truth; and that they may recover themselves out of the snare of the Devil, who are taken Captive by him, at his will; for this know also, that in the last days, perilous times shall come! Men will be Lovers of their own selves; Covetous, Boasters, Proud, Blasphemous, Disobedient to Parents, Unthankful, Unholy, without natural affection, Truce-breakers, False Accusers, Incontinent, Fierce, Despisers of those that are Good, Traitors, Heady, High-minded,

Lovers of Pleasures more than Lovers of God; having a Form of Godliness, but denying the Power thereof. From all such turn away; for of this Sort are they which creep into Houses, and lead captive silly Women, laden with Sins, led away with divers Lusts, ever learning, and never able to come to the knowlege of Truth."—

What a copious catalogue of evils does the Apostle here prognosticate, which would spring up in the world, among men neglecting the Gospel, and not led by the Power thereof? They have indeed sprung up, in these latter days especially! Our own eyes have seen them; and we could enumerate the nations and people among whom they have chiefly prevailed, and do now prevail, and which the Preachers of the Gospel are called, by St. Paul, to contend against. And he has taught us how, and with what weapons to contend, in his Epistle to Titus, which immediately follows those to Timothy. It is indeed a beautiful and luminous, although a short, Epistle; teaching the Doctrines to be Preached concerning civil and ecclesiastical affairs, Order and Submission in Society; which, if they could prevail, would do away all the disorders and iniquities, which He had enumerated above.

"Paul* a Servant of God, and an Apostle of Jesus Christ, according to the Truth of God's Elect, and the acknowledging of the Truth, which is after Godliness; in Hope of eternal Life, which God, that cannot lie, promised before the world began; but hath

* Titus, Ch. I. v. i.

in due times manifested his Word, Through Preaching, which is committed unto me (as an Apostle to the Gentiles) according to the Commandment of God Our Saviour."—

"To Titus mine own Son, after the common Faith—Grace, Mercy and Peace from God the Father, and the Lord Jesus Christ, our Saviour—For this Cause (or this great Work) left I Thee in Crete, that Thou shouldest set in Order the things that are wanting, or left undone;" namely, that Thou shouldest "ordain Elders in every City, as I had appointed Thee. If any be blameless, the husband of One Wife*, having faithful Children, not accused of Riot, or unruly—For a Bishop must be blameless, as the Steward of God; not Self-willed, nor soon angry, not given to Wine, no Striker, nor given to

* The Husband of One Wife. St. Paul only prohibits Polygamy here, against the custom of the Jews, who did not restrain themselves, in their Number of Wives. "*Judaicæ Consuetudinis fuit, vel binas Uxores habere, vel plures (ut in veteri lege, de Abraham et Jacob, legimus); sed nunc intelligitur Præceptum; ne is, qui Episcopus est eligendus, uno tempore duas pariter habere Uxores.*" This is the Interpretation of St. Jerome, who wisely enough, and perhaps from his own experince, thought that the care of *One* Wife, and the care of *One* Church, especially in a great City, where the Chief Pastors or Bishops, "*habent per singulas Urbes constituendi Presbyteros Potestatem,*" the power of Government, as well as Ordination, would be enough for ONE MAN. In this opinion and interpretation, St. Jerome is supported by Chrysostom, Oecumenius, Theophylact, &c. As He is supported also in another interpretation, or rather in rectifying the Error, or obviating the Scruples of some (to whose sense I believe, good Archbishop Secker leaned) who contends that St. Paul, in this place not only prohibits his Bishops from two Wives at the same time; but that, if they have once lost a Wife, they are never to marry again, or to have a second one. *Multi superstitiosius magis quam verius; etiam eos, qui cum Gentiles fuerint, Unam Uxorem habuerint, (et ea amissa) Alteram duxerint, in Sacerdotem non eligendos putant.*

filthy Lucre, but a Lover of Hospitality, a Lover of Good Men; sober, just, holy, temperate; holding fast the faithful Word, as he hath been taught; that He may be able, by sound Doctrine, both to exhort, and to convince the Gain-sayers; for there are many unruly and vain Talkers and Deceivers—especially they of the Circumcision, whose mouths must be stopped; who subvert Whole Houses, teaching things which they ought not, for filthy Lucre's sake. Against all these, my Son, speak Thou the things which become the sound Doctrine, which thou hast been taught by me."—

Teach, "That the Aged Men be sober, grave, temperate, sound in Faith, in Charity, in Patience; That the Aged Women likewise, be in behaviour as becometh Holiness; not false Accusers, not given to much Wine, Teachers of Good Things;—that they may teach the young women likewise to be sober, to love their Husbands, to love their Children, to be discreet, chaste, keepers at home, obedient to their Husbands," &c.

The Young Men, likewise, exhort to be sober-minded! Exhort Servants to be Obedient to their own Masters; and to please them well in all things, nor answering again, nor purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things—Put them in mind, also, to be subject to Principalities and Powers; to obey Magistrates, and to be ready to do every good work—For, unto the pure all things are pure; but unto them that are defiled and unbelieving nothing is pure, but even their mind and conscience is defiled—

Thus even a Prophet* of their own spoke, concerning the Cretians, that they are always liars—This witness is true, wherefore, Rebuke Them Sharply," &c.—

Although my years, but not the station, which I have chosen to hold in the Church, during the short remaining span of my Life, might entitle me to address you in the character of Paul to Timothy, or of a Father to a Son, in the Gospel of Christ; yet, as that is not necessary, after addressing you as above, in the Apostle's own words, respecting all that he thought necessary to give in Charge to one of the first primitive Bishops, consecrated by himself, under the authority committed to him by Jesus Christ; yet I know you will bear to be reminded, or rather forewarned, of many incidental obstructions, which, from the state of things in the present evil days, you will have to contend against in the discharge of your pastoral duty; and to this you will let me join the fruits of my own experience, and study of the Holy Scriptures, to assist you in your pious labours to struggle against infidelity and to propagate the Faith, as it is in

* By the Word PROPHET, here, St. Paul does not mean, a Prophet of God! For the Cretians, at the time referred to, were not converted to a belief in the true God, and the word Prophet of their own, is the same as Poet of their own, viz. one claiming skill in divine things; a Sooth-sayer—*Fatidicus, futura præsentians, et vaticinans per Furorem, &c.—Theodoret* says this Cretian Poet or Prophet was Callimachus; and Dr. Whitby says that Oecumenius, Theophylact and Chrysostom, cite the words from Callimachus; but as he was not a Cretian, but a Cyrenian, and has not the whole Verse, but only the beginning of (" The Cretians were always liars,") Chrysostom says the Prophet or Poet, meant by St. Paul, was Epimenides a Cretian; stiled by Plato, a Divine Man; and so he is styled also by Diodorus Siculus.

Christ Jesus, and was " once delivered unto the Saints."—

In the Discharge, therefore, of your great Duty, you are to look beyond all the Authorities and Distinctions of Men, civil or ecclesiastical; nay, and beyond the Authorities of Apostles, or even Angels themselves, any further than as you believe, after careful examination, that they assuredly speak by divine Inspiration! You will at the same time be careful to listen to the illuminations of the Spirit of Grace within you, and to look up stedfastly to the supreme Authority of our common Lord and Master, Jesus Christ himself, in whose name St. Paul gave his Charges to Timothy and Titus; referring forward to that great day, when He, our said Lord Jesus, shall come to judge the world in Righteousness, to make up his Jewels, and establish his Universal and Everlasting Kingdom!

Here, then, I might close my notes, and descend from the Pulpit, being persuaded that nothing more is necessary to be addressed to you, my dear Brother and Bishop elect, now soon to be set apart for the great office destined you. I shall only add, that your piety and learning in the Scriptures, your examplary Life, and diligence in the Pastoral office, have been long known to me, long tried and approved in the Church and by the Public.

And thus, though I might here conclude, as I said before, yet custom forbids such a perfunctory discharge of the task committed to me, on a day, which we expect to be so propitious to all our Church concerns. There are reciprocal duties, between

Pastors and People, which require a further Detail and Enforcement. There are, as enumerated before, difficulties to be encountered by the former, which can only be struggled with and overcome, or in any degree rendered tolerable, by the aid and succour of the latter.

Your greatest aid, however, you must derive from yourself; striving to be strong, nay mighty, in the Scripture. For all Scripture, according to our Apostle, is given by Inspiration of God; and, in your ministry, will be profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness;—that the man of God may thereby, through your care, be perfectly furnished unto all good works; and therefore, since the time of my Departure or Death, is so near at hand, and this may be my last Address to you, my beloved Son in the Gospel.—I Charge you, zealously to Preach the Word—Preach Jesus Christ, (as the Word is often understood)—Be instant, in Season, out of Season, in Public and in Private, as occasion may require, or necessity may call; by day and by night, in times of the Peace and Prosperity of the Church, as well as in times of her Adversity and Persecution! Be not dismayed, or negligent of the Gift that is in thee. Repel false Preachers and false Doctrines—Root out the Tares from the Wheat, with every Weed, or new-fangled thing, which springs up at enmity to the Cross of Christ, and the Truth and Spirit of his holy Religion—But what need I add more, on a subject so fully treated of in Sermons* which I have deli-

* See vol. ii. of printed Sermons, particularly Sermons XX, XXI.

vered before many of you, on former occasions, concerning the obstructions that fall in the way to retard the success of a preached Gospel.

I proceed, therefore, in addition to what I have quoted from St. Paul, to say something more concerning the peculiar and appropriated duty of a Chief Pastor of a Christian Church. And here I need only read the Charge you are speedily to hear, from the officiating Bishop, before "the laying on of hands," as it hath been collected from St. Paul, by the pious and learned Fathers of our Church, at the time of the Reformation.

"Give heed unto reading, exhortation and doc-
"trine. Think upon the things contained in this
"Book. Be diligent in them, that the increase com-
"ing thereby may be manifest unto all men. Take
"heed unto thyself, and to doctrine, and be diligent
"in doing them; for, by so doing, thou shalt both
"save thyself, and them that hear thee. Be to the
"Flock of Christ a Shepherd, not a Wolf: Feed
"them, devour them not. Hold up the weak, heal
"the sick, bind up the broken, bring again the out-
"casts, seek the lost. Be so merciful, that you be
"not too remiss. So minister discipline, that you
"forget not mercy; that, when the Chief Shepherd
"shall appear, you may receive the never-fading
"crown of Glory, through Jesus Christ our Lord.
"Amen."

In what a dignified point of view, are Pastors and Bishops of the Church of Christ, spoken of in Holy Writ! By whatever names they are mentioned, their relation to Christ, is always kept up.

If they are called " the Salt of the earth"—(Mat. V. 13.) it is a Salt that will not lose its flavour, through Christ.

If they are called Ministers, (1 Cor. IV. 1.) they are the Ministers of Christ; if Labourers, (1 Cor. III. 9.) they are Fellow Labourers with Christ, in his own Vineyard.

If they are called Watchmen, they are Watchmen (Jer. VI. 7.) over the Souls of them, whom Christ died to Save.

If they are called Pastors (Ephes. IV. 11.) they are Pastors of that Flock, whereof Christ is the Chief-Pastor, or Shepherd.

If they are called Stewards, (1 Cor. IV. 1.) they are Stewards of the Mysteries of God, and of Christ's Word.

If they are called Ambassadors, (2 Cor. V. 20.) they are Ambassadors of Christ; and hold their Commissions from an Authority that is Paramount to all human Authority and Power! They derive them from that Power, which governs all things in Heaven, and on Earth; and are declared to be " sent of God, as though God did beseech the world through them, in Christ's stead"—" Be ye reconciled unto God."—

Having, therefore, such high and dignified names bestowed upon us; having our Commission from such a supreme and divine Authority, with such a Promise annexed to it—(" Go ye and teach all nations, and Lo! I am with you, unto the end of the world—they that turn many unto righteousness shall shine as the stars, forever and ever.")—I say, having these sure Promises, from our Omnipotent Master,

that He will be thus with us, to support us in our duty, amidst all trials and sufferings; and that, as the Reward of our Perseverance, He will place us, in the world to come, among those bright Luminaries of Glory, who sit at his right hand, and rejoice in the beatific Vision of His refulgent Presence forever and ever!—Let us be strong in Him!

Moreover, Brethren, standing, as I think we may consider ourselves, nearly on the same primitive foundation of Purity and Simplicity, in Church government, and a free Order of things among ourselves, (under our happy civil constitution), as the Apostles and first Christians stood; when they neither courted human authority, or human splendour, nor were courted by them; let us, I say again, be bold and diligent in the name of the Lord, carefully to hear and obey the last part of the Apostle's Charge, namely—

"To watch and to be strong, ready to endure afflictions, and to make full proof of the Gospel ministry; and to convince men that it is from God, and will be supported by Him."

Thus, when it is seen that, according to the measure of Grace which is given them, and of their abilities, the Pastors labour, with all holy Zeal and Diligence, to watch over, to preserve, and duly to feed the Flock, committed to their Charge; it must naturally follow, as an indispensible sacred duty, on the part of the Flock, on the other hand, that they listen to the Voice of the Pastors; that they strengthen their hands, in their labours for the good of the Flock; that they hear the voice of the Shepherds with joy;

and receive it as the voice of the great Shepherd and Bishop of their Souls!

The Flock, therefore, is to be under Obedience and Rule, in this great case. They are to keep in mind the words of St. Paul, speaking in the character of a great and faithful Pastor.—

" If we have sown unto you Spiritual Things, is it a great thing, or matter, that we shall reap of your carnal, or Temporal things*? For if the Gentiles† have been made partakers of these Spiritual things, (by the grace of the Gospel) it is their duty also to minister unto them (the Pastors) in their Carnal, or Temporal things; while they call them to Happiness and Salvation, in the language of God, from his great Mercy Seat—" Come up hither, and I will shew thee the things that must be hereafter—Come hither, and I will shew thee the Bride, the Lamb's Wife."

My beloved Brethren, and Hearers! Pardon my Zeal here, if it appears warm! It is by the joint efforts, both of Pastors and People, that the chief obstacles to the advancement of Religion, and true practical Holiness, as taught by Christianity, can be overcome, and removed or surmounted.

I am persuaded that I address no person here, who will say to the Seers—" See not, and to the Prophets, prophesy not unto us right things—speak unto us smooth things—prophesy deceits!"

No, Brethren, I know you love, and will endure, Sound Doctrine; and that if any, even under the mask of an Angel from Heaven‡, were to preach any

* 1 Cor. Ch. IX. ver. 2. † Rom. Ch. XV. ver. 17.

‡ Vide ut antea, Sermon XX, XXI.

other Gospel to you, than that into which you have been baptized, and have received from Christ and his Apostles, through divine Revelation, and the Fathers of our Church, according to its true Reformation; you would say, with St. Paul—"Let Him be Accursed!"

I know likewise, that the plea of many for those itching ears, that heaping up of Teachers, that seeking after new Doctrines, and new Gospels, (or what they affect to consider as the old Gospel, vamped up in a new and a more enticing Garb), is pretended, by these seekers, to be of a conscientious Nature!

As I have said, on other occasions, so I now repeat, "That, as my Charity forbids me to pry into the temple of another man's heart, with the presumption of tracing what passes there; I have only to say from St. Matthew*,—"Ye shall know them by their Fruits." Nevertheless, it is not Uncharitable to inquire, what may be the Causes of the great Difference, in the Feelings and Apprehensions of Men; and whence spring the effects produced among them in Hearing the Preached Word? Why it is, that some hear unto Salvation, and others forbear, unto Destruction? Why it is, that the Ears of some are gratified, and the Ears of others still remain in their itching Condition; and all this under the same stated Ministry?

The Reason appears to be—"That the former have submitted their Spirits to the Teaching of the Spirit of God; but the latter, are buoyed up by the Spirit of this World, and the Pride of their own unhallowed Wisdom."

* Matt. Ch. VII, ver. 16.

But when once the hearts of men are truly mollified, and brought to a Sense of their own Corruption and Danger through Sin; and when, by the Grace of God, they are purged from the Dross of Pride and Prejudice, they will fly to Christ, and submit to the operations of the Holy Spirit, the Witness within them! They will then embrace Him as the Way and the Life; they will rejoice in Hearing his holy Word, and lay Hold of his blessed Gospel, as the Great Charter of their Salvation; the richest legacy or gift which heaven could give, or man receive.

Thus touched by God, and convinced of Sin, the Soul will pant for Salvation, in His own blessed way, according to the sound doctrine of Christ and his Apostles; not by cunningly-devised Fables, not in Man's Wisdom, disputing about the Means and the Mystery; not conferring with Flesh and Blood; but by a strong Faith, not wavering; an animating Hope, that maketh not ashamed, and a burning Love, that never can be quenched; silencing every doubt of carnal reason, and subduing the whole Spiritual Man to the Obedience of Faith under Grace!

Being now brought into this holy submission, the Soul no longer resists the drawings of the Father to the Son; but receives that Spirit of Adoption, promised by God; whereby We become his Children, and obtain that New Birth, so often spoken of, and so little understood; leading us to delight in Hearing the Word, Joy in all holy Exercises; conscious of the Power of God in the Soul, through Christ, sitting and ruling with his Sceptre of Righteousness, in the hidden Man of the Heart.

But it is not so, with the unregenerated, whose Souls are not brought into this holy Submission! Some of them are wholly listless, and loth to hear, or examine for themselves. Others of more active and restless powers, those men of itching ears, already spoken of, must be Doing Something, (although it be often worse than Nothing). But in their Doings, they are unstable as the waves; and led, as they phrase it, to kill Time, (precious Time!) running about, like the Athenians of old, to tell or to hear some *new* Thing; flying from Altar to Altar, from Teacher to Teacher; some of them teaching for Doctrine, as St. Matthew* expresses it, the Commandments of Men; and some of them, as St. Paul† says, "giving heed to seducing spirits and the very doctrines of devils."

But, my beloved Brethren! Is this the way to learn, or to know Christ? Alas! it is far otherwise. He is not a divided Christ; nor are his Doctrines either new or uncertain. It is time, and indeed more than time, for all those who profess his blessed Name, Pastors as well as People, to be United in those solid and essential Truths which lead to Salvation; to bid adieu to whatever is new-fangled and conjectural; and to deal no more in that light bread which satisfieth not the Soul‡, but in that Bread‖, which came down from Heaven, and strengtheneth a man's heart.

Could Christians be united thus, in Love and in Doctrine, the great obstacles to the success of the

* Mat. Ch. XV. ver. 9.
† 1 Tim. Ch. IV. ver. 1.
‡ Numb. Ch. XVI. ver. 5.
‖ Ps. 104. 5

preached Gospel, would more easily be removed. But although we cannot expect to arrive wholly to this point of Perfection, yet the Ministers of Christ's Religion are to consider it as the great end and scope of their labours; and to persevere accordingly, with all long-suffering, diligence, and patience, unto the end.

And now to conclude, (for I fear I have trespassed too long upon your time) let us devoutly join in ascribing—

"Glory, Thanksgiving and Praise, to the God of Heaven and Earth, who in his own good time, hath been pleased to relieve Our Church, in this American land, from the distress, under which She hath so long mourned and bewailed herself; by supplying us with a Complete Episcopate, and the means of Continuing it, in a necessary Succession, without having recourse to any distant or foreign land; being now enabled, under God, on sound Evangelical principles, "to ordain Elders in every City; "to send them forth to Preach Spiritual Liberty to "the miserable Captives, held under the Powers of "Darkness*; and to open the Prison-doors, and eman- "cipate into the Light of Heaven, those who are "fast bound in Sin and the Shadow of Death."

In this establishment, we see the whole Episcopate of the land from whence many of us sprung, the English and Scots, happily united! But, my venerable Brother! although these circumstances are pleasing to you and to us all; we are not to turn our sight from the difficulties yet remaining before us:

* Isaiah, Ch. LXI. ver. 1.

And if we behold even Hosts of Foes encamped in our way, we are to look up to our aid from on high, and the Promise often already mentioned, "that Christ will be with us unto the end." Let us never forget that to contribute, and become the chief means of civilizing and evangelizing Savage Nations, was one of the great purposes, indeed among the greatest, for which God planted our Fathers in this Land, then a Wilderness, far distant from European Scenes of Felicity, and Improvements in Arts and Sciences.

Should we forget this, and begin to consider that this fertile land was given us, merely for our own secular uses—to eat and to drink out of its Abundance; nay, unless we seek to maintain Religion among ourselves, to impress it on our children, and to diffuse it among our unenlightened neighbours—all our other works, our zeal and struggles for liberty, civil or ecclesiastical, all our boasted forms of government, the complete establishment of our Independence, acknowledged by, and giving us a rank among, the nations of the Earth—all these will be in vain; for although they are great blessings, and highly to be prized, when rightly understood and enjoyed; we must remember that we are not independent of God, who holds the fate of nations awfully suspended in the Balance of his Justice and Power; and can clearly see which Scale preponderates in Virtue or Vice—That, if we become remiss or negligent in the duties assigned us on this immense continent, He can punish us for our Ingratitude, by casting us out, as Stubble to be burnt; leaving us neither Root nor Branch, and raising up other more worthy instruments for the

accomplishment of His own eternal purposes of love towards these yet benighted nations!

But, my Christian Brethren, I hope better things of you, although I thus speak. I hope we have all pledged ourselves, both Clergy and Laity, before God and the Lord Jesus Christ, who shall judge the Quick and the Dead, at His Appearing and Kingdom; that we will make full proof of our Zeal, and will persevere therein, until the Clouds of Infidelity shall be dispersed by the refulgent rays "of the Sun of Righteousness*, arising with Healing in his wings; enabling the servants of God to tread down the wicked; who shall be as ashes under the Soles of their feet."

For myself, looking forward to this day-spring from on High, my bosom always expands itself into divine rapture. And I now glow again with a remnant of the Warmth of more youthful Days—Days now half a century fled; when I first visited this American world; and, in rising prospect, and poetical rhapsodies† began to anticipate its future glories; encouraged and animated with the view, even at that time, of the rapid spread of divine knowledge; the thirst that prevailed for founding and supporting seminaries of Learning, in order to aid in the propagation of true and rational Religion, civil Liberty, and all that can adorn or exalt human nature, in the

* Mal. Ch. IV. ver. 1, 2.

† See verses spoken at the opening of the College of Mirania, and many other juvenile rhapsodies, on the propagation of Religion, Knowledge and Liberty, chiefly written fifty years ago, and intended to be collected and printed at the end of the Author's more important works, if Life should permit.

great scale of Created Excellence and Existence, in this new world.

I would not dip farther on this occasion into the depths of Prophecy. In other Sermons, and according to the subjects, the line of my abilities in this way hath been extended to its utmost length, and would not now, in my feeble state, bear any further stretching.

I have only to add, then, by way of *final Exhortation*, that you, who are in the active stages of life, will consider yourselves, standing as it were in the Midst of Things; called upon to be conspicuous Actors in the most busy and important scenes of that Great Drama, which the Almighty is conducting towards its Conclusion.

Looking forward, therefore, as well as backward, and listening to the voice of Scripture, as well as considering the Analogy of things, it must appear to you, that there is Something more *perfect* and *practically* powerful in Christianity, tending also to its more extensive Propagation, yet to be expected before the Consummation of earthly things!—But as there are Prophecies, relating to different ages of the Church, which cannot be fully understood, and therefore not fully explained, until they are fully accomplished; We pretend not to say, at what period of the Christian Æra, this Reformation, or great Change, is to commence; nor How, or by what Means, it is to be effectuated.—Here let Conjecture cease—let us be silent before God--for Silence will be our best Praise of His incomprehensible Wisdom and Goodness!—

Amen! and Amen!

END OF VOL. II.